

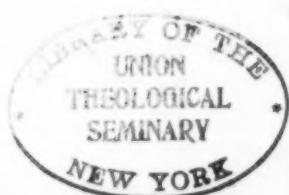
The
**CHRISTIAN
CENTURY,**
A Journal of Religion

The Threat of
Millennialism

The Country Church

The Community
Church

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EDITORIAL

Mr. Bryan's Sunday School Class

WHILE we are taking notice of large Sunday schools and of classes running up to the thousand mark, it is worth while to note that during the winter months Mr. William Jennings Bryan has been addressing regularly on Sunday mornings at his winter home in Miami, Florida, a class of five thousand persons in the open park. They enjoy the measured cadences of Mr. Bryan's mellifluous voice as he expounds to them that which he values above all else in the world—the Christian religion. Mr. Bryan may not expound evolution with full comprehension of its meaning, and he may mix Darwin up with Nietzsche, but we recall that the great Gladstone failed utterly also to keep up with science and learning in his treatment of the sacred scriptures. Neither Bryan nor Gladstone is to be judged by the negative, or even by the intellectual aspects of their religious apostolates but by the fact that they put Christian ethics at the heart of their political ideas. Bryan once said there was just one problem in statescraft and that was to find which way God was going and to go that way. Recently he has challenged his party to a recouping of its fortunes on a basis of being worthy the franchises of the people by putting forth a platform built, not upon political expedience but upon righteousness. He declares that it "must build upon a belief in God—in his justice and in his love," and "on faith in the wisdom, the justice and the strength of popular government." Mr. Bryan is now sixty-one years old. He is no doubt done running for President. In a quarter of a century, without public office, he has held the continuous personal attention of more human beings than any other man in the history of mankind. Even when the newspapers boycotted him, after his resignation from the cabinet, tens of thousands

went to hear him lecture. He today draws the greatest throngs when he speaks, and he grows in the confidence and affection of the American people more because of his uncompromising conscience and his lofty Christian idealism than because of even his eloquence. It is better to be righteous than to be President.

The Lutherans and the Federal Council

FTER sending a special committee to a meeting of the Federal Council in Boston, the United Lutheran church has voted not to become a part of this federation of Protestants. This attitude of aloofness is explained by the report rendered by the special committee. When the verbiage is reduced to simple terms, it seems that the Lutherans object to the lack of doctrinal formulation which characterizes the Federal Council. They see in this lack the beginning of a latitudinarianism which will eventually betray the evangelical faith. The very feature of the council which has been so gratifying to most of the other organizations uniting with the council becomes the occasion of stumbling to the Lutherans. They also insist that the council shall take on none of the functions of the church, and none of the functions of the state. It is hard to see how the first of these requirements could be met by making a doctrinal formulation. The second evidently refers to the social service activities of the Federal Council which have caused some restlessness in other communions besides the Lutherans. It is an unhappy fact that there are thousands, perhaps millions, of evangelical Christians in America who do not really accept the relatively conservative social positions of the Federal Council. This is due to the lack of pedagogical machinery for making the people understand these positions. The Lutherans declare

that they will maintain "a separate identity as a witness to the truth which they know" at least until such time as God opens the way to "a real organic union." The changes suggested by the Lutherans in the Federal Council are: First, "a definite declaration of principles" in place of the preamble and the objects; second, a dispensing with much of the machinery of its organization, so that it may "function simply as a council or conference seeking to render service to the churches"; third, "a clear and definite statement, setting forth specifically the things in which the churches may cooperate in the general interest, so limiting itself as not to encroach upon the sphere of operations which belongs distinctively to the church, nor upon that of the state"; and, fourth, "that it beware of visionary and faraway enterprises and encourage diligent application to things that are practicable, and to problems that are near at hand."

Final Meeting of the Interchurch Committee

TO the General Committee of the Interchurch World Movement, together with the special Committee of Fifteen, to which had been entrusted the closing activities in connection with the enterprise, fell the responsibility last week of definitely finishing the work left on hand. This consisted of the disposal of material yet remaining from the varied activities of the movement, and the closing of such accounts as still required adjustment. The underwriting campaigns have practically closed, and it is believed that within a very brief time the last of the underwriting notes will be paid. The Disciples have made heroic efforts to meet the amount of their pledge, and the latest reports are encouraging regarding the results. Nearly all the other religious bodies made good their underwritings some time ago. Thus a great enterprise has passed into history. It is not to be regarded as a failure in any damaging sense. Great mistakes were made in its projection and its promotion. It attempted too many features and it miscalculated the time required for so huge a task. But it set high standards of cooperative work, and in spite of all reaction, the churches will never go back to some phases of sectarianism which were in vogue before it took form. As time passes the irritations caused by its failure to reach some of its objectives will disappear, and it will be seen in retrospect as a very noble adventure of faith, whose final effect on the American Church cannot fail to be of value.



Growing Tension Between Christian Ideals and Business Practices

WILLIAM E. SWEET, a Congregational layman of Denver, has given up business. In some advertisements in the public press he explains why he has taken this action. Business interests seem determined to make it hard for Christian workers who espouse the cause of social reform and modern standards in industry. The business man who does not travel with this reactionary wave is just as unpopular in his business circles as the "scab" is among labor union men. Mr. Sweet believes that the ministers of the country should be reinforced in their appeal

for better social conditions. So far it has often seemed that the few received but coldly the sermons that were directed to the task of social reform. Meanwhile there is a merry fight going on at Pittsburgh. The Episcopal clergy are telling some of the employers just where they stand. The Churchman in interpreting this situation says editorially: "Mr. Long threatens to withdraw support from the churches. Suppose the churches should 'right about' and excommunicate Mr. Long and the Pittsburgh employers, refuse to marry them, bury them or baptize them? That would be about as sensible a thing as Mr. Long proposes. . . . From Lambeth through a score of great church organizations, the interpreters of the Christian religion have endorsed a social creed. That social creed infringes upon the Pittsburgh 'zone of agreement' at certain points. The church will not permit the Pittsburgh employers, or any other employers, to define the province of Christianity in industry." The church desires to add nothing to the present unrest in the industrial world. Its work is constructive and not radical. But no constructive action is possible so long as any organized group of employers take the position of medieval barons. It is only in the democratic processes of conference and conciliation that we may place our industrial operations upon a basis that is at once ethical and efficient.

The Effect of the Crime Wave

THERE are probably no more infractions of law at the present time than is usual. But there has been an unusual number of bold and outstanding crimes which furnish the newspaper headlines. These are being committed by comparatively young men, between sixteen and twenty-five for the most part. The immediate effect of the exploitation of these crimes on the front page of the newspaper has been a revival of reactionism with regard to the treatment of crime. The parole laws are being vigorously attacked. Bills are appearing in the legislature which would lengthen the sentence for various crimes. The attitude of the public is at this moment instinctive and emotional rather than rational. The need of the hour is a more general understanding of the whole subject of crime. The long history of the way society has treated the criminal is illuminating. With a vivid grasp of that history it should be quite unnecessary to repeat the errors of the past. The public should be made to recognize that every war is followed by a crime wave. The worst orgy of lawlessness this country ever had was that which followed the revolutionary war. Training in the art of killing does not help in building up a sense of the sanctity of human life, and the enforced idleness of thousands of returned soldiers who have for years held all things in common does not increase the respect for property rights. The break-down of some of the remedial agencies which have been built up at much difficulty needs explanation. There is a lack of investigators to look into the parole cases, and a lack of probation officers. This has led to the abuse of the parole in many states. It does not necessarily follow that the parole plan is itself a failure. There is a widespread revival of belief in the efficacy of capital punish-

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ment. This reaction again is instinctive rather than rational. A comparison of the records of the states that have no capital punishment with the records of the states that do, will show at once the fallacy of the notion that capital punishment is a better preventive of crime than those means which do not involve on society's part an absolute confession of its failure to save its own members.

Dr. Gulick's Immigration Plan Before Congress

ONLY the veto of President Wilson prevented the nation from securing during the last session of congress the enactment of a law for the scientific regulation of immigration. This plan was for long associated with the name of Dr. Sydney L. Gulick, the well-known missionary to Japan. It was favored by Dr. Gulick as a means of preventing any large immigration of orientals into this country while at the same time "saving the face" of those nations. This is only one argument for the bill, however. It would enable an immigration board to regulate immigration scientifically according to the industrial demands of the country. In times of industrial depression, few new workers would be admitted. In times of great prosperity when industry called for additional help, more would be brought in. When the bill is introduced again it will provide for an immigration board with the power of admitting people from any country up to ten per cent of the number from that country already in America. The census statistics would thus be a basis for figuring the amount of new immigration that would be admitted from any nation of the world, or from any ethnic group. The National Committee for Constructive Immigration Legislation has prepared literature on the subject of the Sterling bill which may be secured from the office at 105 East 22nd street, New York. The interest of the church in this bill is many fold. It seems like a peaceable settlement of a problem which ever threatens to embroil us with other nations, particularly with the orient. It safeguards the interests of the immigrants by refusing them admission at such times as they would undergo grave hardships in getting a foothold in this country. It will also prevent the depression of the American standard of living unduly. The plan is brand new and has the value of being a carefully conceived effort to meet one of our most important national problems.

Funeral Services at Potsdam

VERY sad and somber are the events which are transpiring in connection with the burial of the ex-empress of Germany. In all the aspects of her life she was worthy of the place which fortune brought to her. In personal character she adorned the positions of wife and mother. She was worthy of the place which fortune brought to her. Her influence upon the court circle and upon her husband was wholesome. Hers were the homely virtues that Germany once set forth as the crown and glory of womanhood. The tragedy of her life was brought about by that overweening ambition of the military class, of which the

ex-kaiser was the leader, which plunged the nation into a self-annihilating war. That war swept away a dozen thrones, and ushered as many sovereigns into oblivion. There must have been very bitter thoughts in the mind of William as he stood beside the body of his dead wife, who had shared his glory, and had fallen with him to the nadir of humiliation. Every effort was made, naturally, to invest the funeral with the pomp and circumstance of the old monarchy. The democratic courtesies toward the old regime were stretched to the utmost tension to permit the revival for the moment of the imperial traditions. But it was only for the moment. In such a time one thinks of Mr. Morton's poem, "The Kings are Passing Deathward," of which the closing lines are these:

"They walk in awful splendor, regal yet,
Wearing their crimes like rich and kingly capes.
Curse them or taunt, they will not hear or see;
The Kings are passing deathward: let them be."

"Beer For Medicine" Threatens Medical Profession's Prestige

DR. HARVEY W. WILEY, the famous food chemist, thrusts his stiletto into Attorney General Palmer's "beer for medicine" ruling in this manner: "Already application has been made to start breweries for the making of medicinal beer. If the ruling of the attorney general is carried into effect the profits of beer making in this country will arise to heights never before known. The vitality and morbidity statistics will be swelled by such a new multitude of sick and convalescent as to try the capacity of the printing presses of the census bureau. Those who have the welfare of the medical and pharmaceutical professions at heart and who want to see the honest and efficient execution of the prohibition act will unite as one man in an effort to obtain a recall of this order by the present attorney general of the United States. Rated on the scale of usage, beer has not now, and never has had any standing as a recognized remedial agent." The new attorney general is slow to act. Perhaps he finds the Palmer ruling true to the letter of the law. If so the way is open for an appeal to congress to remedy the defect. New York has passed a drastic enforcement act. If the wettest of all wet states will do that, certainly the great dry majorities in the nation will see that congress makes the law itself bone dry. Attorney General Palmer's ruling was not justified. It is a clear violation of the spirit and intent of the law, even if it can be justified by its letter. After waiting for more than a year without action he should have allowed the incoming attorney general to make the ruling.

How Ireland Has Suffered

THE American Committee for Relief in Ireland has just published the report of a survey of the situation there made by The Friends' relief unit. They say that the damages "inflicted by the British forces within the past twelve months amount to approximately \$20,000,000." This estimate does not take into account the damage done

in Dublin and is \$8,000,000 under the estimate made by a British official. The committee believes itself to be quite conservative in its assessment. It finds also that "25,000 families in Ireland, numbering approximately 100,000 men, women and children are in pitiful need of instant help from the American people." These people, says the committee, are made up "entirely of men and women who have quietly gone about their peaceful pursuits all their lives and who have steadfastly refrained from taking part in armed activities." The committee found that 600 buildings had been destroyed or materially injured, some 2,000 establishments involved. They point out that wages are always pitifully low in Ireland, so low that Americans wonder how people live. Unskilled labor today is drawing an average wage of only from nine to fourteen dollars per week, and even skilled trades like motormen and conductors get only an average of about twelve dollars. These 25,000 families do not have even this small stipend. The cooperative creameries which Sir Horace Plunkett and his advisors had so arduously and skillfully built up have suffered a loss of a half million dollars at the hands of British soldiers, and 15,000 farmers who lived partially by supplying them with milk face not only loss but severe distress. "Your delegation," said the report, "viewed this damage personally and personally collected on the spot evidence as to the value of the property destroyed. In addition, written statements from reliable sources were supplied to your delegation regarding material damage in the small number of afflicted communities which they were unable to visit."

Depriving Childhood of Uplifting Worship

AGITATION is a good thing once in awhile. Only thus can we become properly conscious of some of our problems. Professor H. Augustine Smith is a well-known song leader of Boston and an enthusiastic worker in religious education. He believes that music must play its part in the religious education of the child. The secular newspapers are just now exploiting what seem to them radical utterances by Professor Smith. He has declared that we are accustomed to sing dance music in the Sunday school with sentimental words that mean nothing in the education of the child. The feet of the children under the pews keep time to the two-step music, while their minds wander away from the pious words. It is no wonder that the dance hall will soon be more attractive to these children than the church service. There are still Sunday schools in which men's classes sing "Beulah Land." Mr. Smith is hard on such men. He says: "I question whether they are men, or just unsexed, bloodless anaemic things who ought to be in a sanatorium or out on the golf links." While in many religious denominations there is now an official hymn-book which is used in the church services containing the great hymns of the past and some of the good hymns of modern composition, the children still sing out of the old-time mushy song-books, on the theory that the children want this kind of music, or that they do not like better hymns. The Sunday school does not fit them to become worshippers in the church, and the result is

that but few children go to church. It is sometimes stated that the children are absent from the church because they do not understand the sermons. May it not be that they do not enjoy the church service because all of the music is strange to them, for the reason that the Sunday school has never prepared them for worship in the church? The mushy Sunday school book has large numbers of hymns like "There is a land that is fairer than day." Yet the children are the least interested in the future life of anybody in the whole community. Just now they are most concerned to get the most out of life here and now. Why should not Sunday School music be true to this fundamental pedagogical fact?

Criticism From Both Sides

THE church gets its criticism coming and going. When the churches were quiet, parochial institutions, with their stress laid chiefly upon personal and family religion, the dominant note of popular criticism was that they were "other-worldly," and not vitally related to the great problems and evils of this world. A favorite point of attack was with regard to the saloon. How often were we told that "the churches could put the saloons out of business if they would," and the failure of the churches in this regard was cited as a symptom of weakness and general ineffectiveness. How often, also, was the church challenged in the matter of social vice. What was it going to do about its own members who owned and rented known dens of iniquity? Was religion only a private matter? Was it concerned only with the souls of men, caring nothing for their bodies, for the conditions under which they worked, the wages they received, the homes in which they lived, and the environment in which they had to rear their families?

Now that the churches have awakened and launched out into activities and programs designed to make religion more effective as a social force, popular criticism, which seems able only to see one aspect at a time, veers about, and finds fault with them for endeavoring to do the very things that they were found fault with for not doing. But was it not ever so? Jesus found his own age to be much the same in character. "We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept."

If the churches in awakening to the social aspects of religion, and to the social needs of the world, have gotten out on the wrong side of the bed, or have gone about the day's work in the wrong way, let the mistakes be emphasized in the strongest manner. But to deny the awakening, and above all to charge, as many do, that because the churches are deeply concerned about a multitude of matters, municipal and national, social and industrial, there must therefore be a lessening of personal and family religion, and a weakening of personal piety and the "homely virtues," is surely wide of the mark. There is very little evidence that religion means less in the personal lives of the people as a whole than it ever meant; and there is a great deal of evidence that the socialization of religion has

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intensified and clarified its individual content. Much of the conventional, orthodox, self-centered sort of religious individualism, that used to be criticized for its lack of practicality and red-bloodedness, has run out in the present generation. But many of the children of the saints are as saintly as their forbears, though the forms and expressions of saintliness may have changed. Also, one of the most hopeful things about the churches today is the recruiting of new blood; the winning of men, whom dead orthodoxies and futile pharisaisms left cold, but who are prepared to support a church morally and socially awakened.

Some years ago a minister induced a "labor leader" to go with him to a conference composed chiefly of ministers. This man had been estranged from the church. For twelve years he had never been inside a church door. The minister wanted to discover his reaction to a somewhat typical ministerial gathering. He was so deeply impressed with the sincerity of the men, with their evident earnestness in seeking to know the truth, and to do their whole duty, and with their freedom from the conventionality and bigotry that he had associated with the church, that he came back, united definitely with his companion's congregation and has continued a faithful and active member ever since. This incident is typical of many that tell of the new appeal and power of the churches in a time when so many are deplored their retrogression. In spite of many deficiencies and shortcomings, in spite of rather dangerous adventures in untried paths, some of which will prove disillusioning, the churches have made real progress in vision, program and attitude.

Almost solidly the churches have made their convictions and leadership apparent with regard to great social and industrial issues. One may not approve of every detail of their pronouncements, but the essence and substance of what they have declared constitute the fundamental principles which lie at the very basis of Christianity and are inherent in a Christianized social order. The churches have strengthened the hands of all who work for a better world. It is a profound gain that their voice of authority has been turned from doubtful matters of theology to speak as the very oracles of God regarding the matters which most deeply concern the spiritual and material welfare of the people.

What are some of these things that the churches have settled? They have settled the fact that religion is social in its nature; that piety cannot be divorced from politics, commerce, industry, or any department of life. The old type of individualism in religion is a thing of the past. The churches have settled the fact that the material welfare of the people has an organic relation to their spiritual natures and needs; that it is out of harmony with sound ideals, social, political, or religious, for the reward of labor to be inadequate to the proper maintenance of good homes; and they have come clearly to recognize that the world is religiously out of joint while some possess more than is good for them and others have less than they need. It has been settled to the satisfaction of the church's conscience that there are certain human rights which men are justified in claiming, and that democracy, if it is a good

thing politically, is an equally good thing socially and industrially. The churches, it may be said, have settled certain principles with regard to the status of women and children. They are solidly against child labor, and if they are not agreed as to the specific sphere and privileges of women, they are solidly against every social or economic force that makes for her degradation.

With regard to these and other social ideals the churches are not adopting merely formal, superficial and temporary measures and programs. They are stating deep convictions. The mind of the church today is defining itself on all the problems of life in the belief that they are ultimately spiritual problems. And while the churches are emphasizing the duties of Christians as citizens, they are by no means minimizing the need that citizens must be Christians. Operating more largely in the realm of law and social reconstruction, they have not forgotten that they are the ministers of grace. The churches cannot be criticized fairly from the standpoint of one idea; they are open to vast improvement, but their development and activities were never broader, more inclusive, and more comprehensive than today. By no means let us stop the criticism the churches are receiving. Sound criticism is the gateway to improvement. But let us get away from the one-sided sort of criticism that assumes too readily that particular forms of development must be mutually exclusive. If the churches are becoming stronger and better organized, and are cooperating in mass movement and in social action, that is no evidence that personal religion, or regard for the worth of the individual, is waning; and above all the fact that the churches are more concerned about a better world in time is no evidence of a weakened consciousness of the eternal. The churches are just as sure as ever that Jesus Christ is the same yesterday and tomorrow; what is happening is that they are visioning him more clearly as Master and Leader for today.

The Community Church and the Wider Church

NO phase of present-day Christianity is more significant than the growth of the community church. In all parts of the nation such organizations are taking form. Sometimes they are federated groups combined out of two or more churches that have discovered that they can work more effectively together than alone. Sometimes they are initiated by the interested people of a locality without previous association. And in some instances they come into being through the emancipation of a local congregation from all denominational relationship, and its desire to serve the community in the broadest and most unsectarian manner.

There is no standard to which the community churches must conform. Like local congregations in the beginnings of Christian history, they are the result of the common spirit of worship and service in the people of a defined area, and they take the form which experience and good will suggest. They are, and by right of events ought to

be, autonomous. The problems they face are mostly local, and in a measure unique. They will be glad to learn from the experience of other similar groups, but within wide diameters their plans must be self-evolved. And the number and success of these independent organizations is the best proof of their timeliness and efficiency.

There is one problem, however, which confronts every community or independent church, on which as yet there is no definitive word of counsel. That is the question as to the best means of establishing those contacts with the broader missionary, educational and philanthropic causes in which every sensitive community wishes to be interested. It is claimed by some that this cannot be done. As is well known this is the stock argument of denominationalists against the community church. It is but a poor argument, but it is pressed for all and more than it is worth by those who wish to discredit the new movement for community initiative. It is claimed that a church must be in vital contact with some denomination in order to possess those channels of wider relationship without which it becomes merely parochial and sterile.

What are the methods by which this connection with nationwide and worldwide Christianity may be enjoyed? Of course the one most obvious, and most strongly insisted upon by those denominational leaders who face with some anxiety the rapid growth of the community church movement, and wish to control and limit it as far as possible, is that of direct denominational connection. It is affirmed with emphasis, in season and out of season, that the only thing which can save such an independent church from failure is relationship with some communion, to which it shall report, and through which it may dispense its offerings for the wider causes. This is of course a fallacy. It is a fallacy suggested and fostered by the denominational spirit that dislikes to see the diminution of church statistics and contributions. It is this argument which is the weakest feature of the otherwise remarkable volume on Christian unity recently issued under the auspices of the Federal Council of Churches. The disadvantage of this method of connection is that it **preserves unimpaired the** consciousness of denominational relationship and regularity, which is at best a temporary and passing phase of the church's life. One of the great advantages of the community church movement is that it fixes attention upon a different and far more important objective than the denomination—the community in which and for which one lives.

A second method that has been suggested is the combination of the various independent and community churches in an organization which may offer suggestions for their guidance, and may serve as a channel for united effort. This would be one degree worse than the denominational connection. It would have all its disadvantages, and furthermore it would add a new denomination to the present divided groups within the church. It will be natural for representatives of the community churches to gather for conference over common problems. But an organization such as would even hint at a new denomination is to be avoided. Therefore there ought not to be formed any agency for connection between such churches and the

fields of missionary and educational effort. Some other plan must be found.

Some of the churches are adopting the method of dividing their contributions between two or more denominational agencies. This has the advantage of wider fellowship than one board would offer, and it prevents the alignment of the church with any one denomination. This is a distinct advantage to the cooperative movement, and provides a broader horizon of Christian activity. Still another plan followed by some of the community churches is the rotation of offerings among the missionary and philanthropic agencies of the various denominations with which they have had relations. This also has its advantages.

But it must be urged that none of these methods is ideal. The basic convictions of those who enlist in the work of the community churches are averse to the entire denominational program. It is at best a clumsy and wasteful system. It is destined to give place to one of greater coherence and efficiency. In the meantime the men and women who have found relief from it in the community churches are little minded to support the older system in any but the most necessary ways.

The agency for which hundreds of such churches are looking anxiously is something like the so-called Philadelphia plan for the United Churches of Christ. This plan provides that the missionary enterprises of the denominations shall be unified in a single organization whose function shall absorb the functions of the denominational missionary societies and boards. The consummation of this great vision would bring indescribable inspiration to the missionary cause from every point of view. But no element in the church would hail it with more ardor than the increasing group of community churches throughout the land. It would at once recreate for such churches the sense of identity with the whole body of Christ. They now stand in an anomalous position. If there seems to the unsympathetic onlooker to be a lack of missionary spirit in these churches, as compared to the conventional denominational church, the explanation is simply that there is no channel or medium through which they can function in their larger connections without either seeming to aid and abet, or running the risk of aiding and abetting, the denominational system against which their existence is a living protest.

Pending the acceptance by the denominations of some such unifying principle as the Philadelphia plan embodies, if two or more of the great missionary boards were to combine in such a manner as to assure the churches that cooperation and efficiency were to succeed the overlapping and sectarianism which are the scandal of the present denominational plan, scores of community and independent churches would hail it as a sign of progress toward the great objective of harmony and efficiency, and would hasten to utilize the instrument so provided. Such a merger of agencies ought to be possible at no distant day.

At present there is no ideal plan. The community churches must make their choice among unsatisfactory expedients until a better order is evolved. Toward that better order the most serious thought of the church of Christ is now being directed. Those who perceive the inefficiency and shame of denominationalism are a great

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body. Yet contacts are necessary. Until a plan of unity is evolved, some one of the devices here suggested will need to be followed. But a coherent and efficient order of church life is now in process of development, and its disclosure will be hailed with comfort by all those who labor in cooperative ways.

Like Introducing an Old Friend

[It is now several months since our readers first saw the name of Edward Shillito attached to a fortnightly communication of British Table Talk. At first only a name, this name has now come to stand for one of the most attractive and competent minds whose interpretations of religious events goes into the making of The Christian Century. Alternating with Mr. Albert Dawson, long-time editor of The Christian Commonwealth, whose correspondence has been familiar on this side of the sea for many years, Mr. Shillito has been steadily creating for himself a warm and expectant confidence in the minds of all our readers. This he has been doing with no word of editorial introduction or sponsorship. On his own side of the water he needs no introduction, being a preacher and Christian counsellor of wide acquaintance and authority. We have asked Dr. Lynn Harold Hough, of Detroit, to speak a word interpreting Mr. Shillito's personal history and spiritual quality, which he has gladly done and which we desire to be taken as the voice of The Christian Century itself.—The Editor.]

REV. EDWARD SHILLITO, M. A.

I was in the alluring library of my friend, Mr. Harry Keep of Birmingham, that I first came to have a definite idea of the activities of Rev. Edward Shillito, M. A. We had been speaking of forward looking men whose voices were carrying weight, and Mr. Keep began telling me of the work of this vital and keen-minded Free Churchman whose writings are welcomed by The London Times, The Westminster Gazette, and many other journals, secular and religious. He spoke of the charm and grace and spiritual insight of Mr. Shillito's poetry and of the wisdom and expressiveness of his prose writing. I had already read that significant little volume, "The Hope and the Mission of the Free Churches," which reveals the deeply spiritual quality of Mr. Shillito's mind, and the sureness of his insight when he is dealing with matters of moral and spiritual history. Later I got into his sermons and found a delicacy and beauty of phrase combined with a swift movement to the heart of the spiritual realities which carried the conviction of authentic and noble prophecy. Mr. Shillito is the son of a minister. He is a graduate of Victoria, and is also a graduate of Mansfield College, Oxford, where he felt the influence of that great thinker and teacher, Dr. Fairbairn. He was for a period associated with Dr. Horton, with whose rich and ample spiritual aims he deeply sympathizes. He is minister of the Buckhurst Hill Congregational Church, in a London suburb, and the Literary Superintendent of the London Missionary Society.

He is first and most of all a preacher and he carries the preacher's mind and the preacher's conscience and the preacher's passion into all his varied literary and journalistic work. Mr. Shillito is keenly aware as to all the contemporary moral and intellectual and religious movements, and from his watchtower looked upon them with singularly sympathetic and understanding eyes, with all the alertness of his mind and the sense of intellectual discipline which his writings convey perhaps their most characteristic quality is a certain authentic note of spiritual insight. He uses words as friends whom he dearly loves, and he writes as one who has seen the invisible. He is a keen and eager modern man who has made his own journey to the burning bush.

LYNN HAROLD HOUGH.

Jesus of the Scars

"He showed them His hands and His side."—John xx. 20.
If we never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the Scars.

The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord, Jesus, by Thy Scars, we claim Thy grace.

If when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know to-day what wounds are, have no fear,
Show us Thy Scars, we know the countersign.

The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds God's wounds alone can speak,
And not a god has wounds, but Thou alone.

EDWARD SHILLITO.

Announcement

DR. JOSEPH FORT NEWTON has so woven his messages and spirit into the fabric of The Christian Century by his contributions over a period of nearly ten years, that the acceptance by him of any more formal relationship will hardly seem to our readers to make any material change in the aspect of the paper. Nevertheless, we take particular satisfaction in announcing at this time that Dr. Newton has consented to take a place on the editorial staff. He will continue to write under his own name as he may desire, and in addition will share constructively both as writer and counsellor in the editorial policies of the paper. Dr. Newton is making for himself and his message a great place in the hearts of churchmen on both sides of the sea. The Christian Century remembers with pride its pioneer part a decade ago in "discovering" this brilliant and gracious spiritual interpreter to the larger public. It recognizes gratefully his generous help through the years and finds appreciable increase of joy in presenting him to its readers in an editorial role.

THE PUBLISHERS.

The Threat of Millennialism

By Obadiah Holmes

HERESY HUNTING has been revived. A world wide movement beginning in America and spreading through Great Britain and the foreign mission fields, under the name of "Fundamentals of the Faith," proposes to drive "new theologians, evolutionists, modernists and higher critics" from churches, high schools, normal schools, colleges, universities and theological seminaries. An index expurgatorius is published in Yonkers, Minneapolis and Philadelphia.

This cult does not desire heresy trials, for this means open discussion. It proposes, however, to use political methods in selecting delegates to official bodies of all denominations in the United States. The heresy hunting program says: "The National Conventions (Disciples, Congregational, Baptist, etc.), or Presbyteries or Assemblies (all Presbyterian bodies, etc.), or Governing Bodies (Episcopal, etc.) could be controlled by directing the appointment of delegates from the local churches or from other bodies." All denominational colleges (Yale, Princeton, Brown, Vassar, Chicago, Boston, etc.) and all state colleges (Michigan, California, etc.) "shall be compelled to give a full account of their work and teaching to some strong representative orthodox board outside of their own boards and trustees."*

A SERIOUS MENACE

This is not a huge joke but a serious menace as many modern clergymen and professors know through bitter experiences. Many denominations are witnessing the disrupting force of the cult of "fundamentalism," the mailed fist of self-created orthodoxy. The movement is gathering to itself the aberrations and excesses of demented chiliasm. The mental pathologist has named this sort of movement "pandemic psychosis,"† a functional mental disorder that tends to spread through large groups of people. It grows out of what has been crudely called "mob psychology" but a better name is mental contagion. The present age is neurasthenic from war shock and industrialism, and this state of nerves provides good ground for propaganda. Neurologists know that nothing is more characteristic of neurasthenics and hysterics than their tendency to yield to the potent influence of suggestion. This mental contagion spreads, and, on a pandemic scale, it goes far to explain the neurotic conditions working in the cult of "fundamentalism."

There is an underlying sense of vague apprehension, "a sense of impending evil," as the nerve specialists call it. When this gathers momentum we have the furor of fanaticism. Complex thinking is not possible for crowds. Everything must be brought to a focus, until the one idea becomes an obsession, and it is transmitted from brain to brain as a sort of unreasoning impulse, very much like what is observed when a herd is stampeded. Chiliasm has

been carried everywhere by the socalled Bible Institutes, tabernacle evangelism, "prophetic conferences" and a voluminous literature gratuitously distributed. Vast numbers of people from orthodox communions have been herded to stampede the "unregenerate new theology infidels in churches and schools." It is well known that the standard divinity schools requiring a degree of A. B. or its equivalent for matriculation report a diminishing number of students. But the Bible Institutes, whose attendants have little or no equipment, many having nothing beyond sixth grade in grammar school, report an increasing enrollment from year to year.

ALL DOUBT IS SIN

These Bible organizations, whose fundamentals of the faith are based on literal infallibility, are not places of serious study. To question is to doubt. A founder once said that doubt is like a plant, there is always a sin at the root. These schools are markets where the goods are carefully wrapped and handed over the counter. Men from these institutions are in churches of every fold. They have no sympathy with the communions whose pulpits they occupy. Their lack of sound learning is atoned for by a continuous denunciation of colleges and theological schools. They yield their allegiance to the "fundamentals of the faith" program. They propose, led by the Bible Institutes, on the basis of great numbers, to control every denomination in the United States. The Baptist society, because of its democratic organization, has been chosen as the first field of battle where the reactionary forces plan to crush "the evolutionists and modernists and higher critics."

A very frank confession is made by the editor of the Moody Bible Institute Monthly, September, 1920, of the part that institution has had in the attempt to disrupt the Northern Baptist Convention:

We seldom go into denominational matters in these columns but the victory of the conservatives at Buffalo, 1920 is more than a denominational matter. The modernists in that body were amazed at the strength of the opposition put up to them, which as a contemporary says, seemed to come from nowhere. It came from God, however, as we truly believe. That the Bible conferences during the last five or six years have had much to do with it, there can be no doubt but they were merely the means in God's hand to revive his people and stir them earnestly to contend for the faith. That word "contend" needs emphasis just now in more places than the Northern Baptist Convention and what has been accomplished there and in the arrest of the Interchurch World Movement in other denominations ought to encourage evangelicals everywhere to exert themselves in opposition to error and in bold propagation of the truth. We never felt more ready for battle than now.

The Baptist society of the north with one million five hundred thousand communicants faces disruption at its next general convocation in DesMoines, Ia., in June. Not having standards of faith the denomination never has had heresy trials except by religious newspapers. Baptists have always stood for religious liberty, freedom of conscience, the right of private judgment and the competency of the

*"The Crisis in College and Church."

†See "Mental Contagion and Popular Crazes" by James Hendrie Lloyd, M. D., Scribner's, February, 1921.

soul in religion. But the cult of "fundamentalism" has summoned the great religious democracy to abandon its mind. There will be an attempt to control the teaching of ten thousand five hundred churches, eight divinity schools, nine training schools, twenty academies, and thirty one colleges among which are Chicago, Brown, Vassar, Rochester, Denison and Colgate.

A BOSTON EPISODE

Not long ago in Boston a group of orthodox clergymen held weekly meetings in a church near the Common. It came to the ears of the chief of staff of the largest church in New England that a minister had invited a Unitarian brother to lecture in his vestry on "Jesus." In spots, Boston is like Palestine, "The Jews have no dealings with the Samaritans." The chief of staff, pained by this breach of faith, appeared at the clergy conference near the Common, coming directly from his knees in prayer, and announced to his brethren that he had a resolution which they must accept, without debate, before it was read. They all, with one accord stoutly voted "nay." The resolution stated that if an orthodox brother should invite a heterodox brother to his pulpit he would be disfellowshipped. The chief of staff discovering the spirit of Roger Williams in Boston ordered the non-conforming clergyman to vacate the meeting house. Like Martin Luther they could not do otherwise. These outcasts like the strange creatures in the prophecy of Ezekiel "went everyone straight forward." They were harried not, from Boston Common, but from the house of the Lord.

A modern inquisition against scientific scholarship has begun. A committee of investigators is at work and will report its findings at the next convocation of Baptists. The appointment of this committee was determined in a convention on "The Fundamentals of the Faith." The regular convention held in Buffalo* in 1920 heard voluminous charges of heresy against the colleges and divinity schools and in a spirit of generosity appointed the committee named by the prosecutors of modernism. This is the first time in the history of Baptists that they have been so universally accused of intelligence. An ardent southern brother—like Saint Saul, "being more exceedingly zealous of the traditions," lest the committee should fail to secure evidence—has circulated a questionnaire among the accused. To simplify matters all questions are to be answered by yes or no. Some of the questions are: "Do you believe that Joseph was the natural father of Jesus?" "Do you believe in the bodily resurrection of Jesus?" "Do you believe in the bodily resurrection of believers?" "Do you believe in the bodily ascension of Christ into heaven?" "Do you believe in the bodily return of Christ?" Whoever writes nay is a heretic. It will be seen that the standard by which modern men are to be tried is that of literal infallibility.

It would seem that the Andover controversy, the trials of Robertson Smith and Henry Preserved Smith and Charles A. Briggs and David Swing will be like pink teas compared with the trial all modernists are to face in their struggle for freedom.

*Report of Fundamental Conference and Annual of Northern Baptist Convention.

Not long ago, in the Moody Bible Institute monthly*, widely circulated in orthodox communions, a prominent "fundamentalist" issued a call for the founding of a Protestant Evangelical League, an essential object of which was to draw a line through all churches and refuse fellowship to those who do not hold such doctrines as infallibility, verbal inspiration, bodily resurrection and the premillennial coming of Christ. With these dogmas there is a vicious attack on the character and motives of all who dissent. Those who differ are called traitors, blasphemers, Judas Iscariots and assassins of Christ.

The cult of "fundamentalism," with its verbal inspiration and infallibility, is chiliastic or premillennialism or adventism with a new name. The doctrine has had an unenviable history as well informed people know. "Each creative epoch," says Dean Shailler Mathews, "has been marked by a variant type of religion which, if not fanatical, was opposed to culture, regarded all efforts to unite religion and the current science as atheistic, looked to the speedy end of the world, and in many cases was marked by actual hysteria. We recall the Montanists, the Donatists, the fanatics of the Reformation, the Fifth Monarchy men of Cromwell's time, the Millerites, the religions demanding jerks and speaking with tongues. These extremists do little constructive work, they show remarkable degrees of censoriousness but have not stopped either the intellectual progress or the development of the Christian religion as it enriches itself by finding truth in the various enlarging spheres of human activity. Where would our great body of sound thinking be, if Tertullian's diatribe against Greek philosophy had become the law of the church? What would our Protestantism have become, if the chiliastic movements that dogged the steps of both Luther and Calvin had really become the dominant force in the church?"

DRAW THE LINE

Concerning this growing menace which threatens to rend asunder not merely Baptists of the north, but all the leading bodies, there is a strange lack of information. Few perhaps, outside those who have been studying this bolshevistic movement in religion, know of the vigorous and strongly financed propaganda of the revamped chiliastic cult that proposes to ride rough shod into power. It has a creed. This it attempts to force with mailed fist. It has a system of theology, fatalistic, based on an impossible verbal inspiration and infallibility. With this system no modern man can live. It is the chamber of horrors of orthodoxy.

A book, "The Crisis in Church and College," widely circulated, proposes the following plans in dealing with modernism:

We must organize and mobilize . . . in order to destroy the anti-Christian influences in our educational and religious life. In order to purify the institutions where modernism is taught we must discipline and reform these institutions. The management of local churches must be taken in hand by men and women of proper Bible education, of iron will, and the pulpits must be protected from the new theology. Let every-

*Christian Workers Magazine, XVII., 16 pp.

one agitate against the new theology in his own circle, his own home, his church, his place of work. . . Our present universities, reeking with the unbelief of an evolutionistic false philosophy, are the most dangerous centers in America. . . Our government has undertaken to regulate business, but the hour has come to regulate our education. . . The use of the evolutionary hypothesis must be abandoned. . . the new theology and modernism must be separated from our institutions of learning. . . If the new theology preacher is in the pulpit what shall the church do? . . . Dismiss him even at the cost of disruption. It is better to divide the church in a righteous effort to get rid of the false teacher. . . We appeal to the local churches to withhold their gifts from every teacher of modernism. . . Let us as with one voice declare that the new theology must go from our pulpits and institutions of learning. . . God give the courage necessary to perform our holy task. . . writing letters to members of the church, and bringing influence to bear on officials, against the false teacher, in public press, and in pulpit if possible, and through other channels, it would be impossible, for the new theology teacher to long endure such a holy and worthy publicity and propaganda against him. . . Once out of the pulpit this splendid organization would see that the false teacher does not get another church in America. It could, in all probability succeed in cutting off most of the financial support from these institutions, if not actually bringing about their total destruction.

Such is the purpose of the cult of "Fundamentalism." The Baptists of the North face this organized attack at their next General Convention in June.

FANATICISM AND RELIGION

"An ordinary sinner," says the late Borden P. Bowne who also like Phillips Brooks, suffered much at the hands of his brethren, "may be restrained by considerations of humanity or public opinion, but fanaticism knows no bounds. And when this fanaticism is joined to religion, then we have all the conditions for the persecutions and religious wars which have covered the pages of history with infamy. . . . are they not written in the books of the chronicles by Buckle, by Draper, by Lecky, by White and many another? In the light of such facts we can not call the church the pillar and ground of truth without very great limitations. The most ignorant will be the most orthodox. Having little knowledge and no intellectual interest, they will desire to stand in the old paths, stand by the old formulas or the old phrases. All that is needed for this is a competent and active ignorance and a belligerent conceit. With this furnishing they read out all modern science, modern history, modern sociology, and modern thought in general. This has been so largely the character of self-styled orthodoxy that one might have ground for a suit for slander or libel in being called orthodox."

A religious journal in New York, managed by a Southern propagandist, announces a call for another convention of Baptists on "fundamentalism," and states that "there is widespread feeling that what the rank and file of our denomination would consider heresy is taught in some of our colleges and seminaries. . . . There will be great disappointment at Des Moines if the committee fails to make a report that will clear the atmosphere. The denomination wants to know the attitude of our schools on the great fundamentals."

"Fundamentalism" will be satisfied with nothing but submission to a creed, formulated by the founders of a Bible

Institute, which the teachers must sign every year or the property will revert to the heirs. Baptists have no creed. No modern denomination will receive a statement of faith without criticism and open discussion. Modern men will not accept an impossible dogmatic creed even though it is handed by the mailed fist of a self-styled orthodoxy. The spirit of Protestantism is not dead. Premillennialism is morally impossible. It is a system of fatalistic theology that out-Calvins Calvin. It is a deadening pessimism. It is based on an impossible verbal inspiration and a fatuous infallibility. Only a demented textarian can accept it. The Bible itself is its greatest foe. The scholarship of the world turns from it with loathing.

A WORLD WITHOUT HOPE

1. It asserts that there is no hope for the world for the present age is dominated by the devil. The forces of evil dominate and the world will grow worse and worse. Its world view is stated by the Bible Institute of Chicago: "Our civilization took form when Cain, the rationalist and fratricide, "went out from the presence of the Lord . . . and builded a city."

"As awful," says the Dean of the Los Angeles Institute, "as conditions are across the water today (this was written during the war), and as awful as they may become in our country, the darker the night gets the lighter my heart gets."*

"The nominal Christian world," says a writer in Prophetic Studies, P. 170, "will be one vast mass of baptized profession, a corrupt, mysterious mixture, a spiritual malformation, a masterpiece of Satan, the corruption of the truth of God, and the destroyer of the souls of men, a trap, a snare, a stumbling block, the darkest moral blot in the universe of God."

2. It asserts that some will be saved at the visible bodily appearance of Jesus at the head of an armed force assuming his rightful place as ruler of the world.

3. It asserts that Jesus will establish himself in his capitol at Jerusalem as the head of a Jewish world empire for one thousand years. Rehabilitated Israel, the restored Jewish nation, will be supreme in all the earth. Sacrifices will be begun and all the world will go up every year, for a week, to the feast of tabernacles. All prophecy will be fulfilled and also the imprecatory Psalms. (Halderman, Morgan, Scofield, Gray, Goeblein.)

In 1809, William Ellery Channing, then a minister twenty-nine years old, wrote of ultra-Calvinism. "A man of plain sense, whose spirit had not been broken in this creed by education or terror, will think that it is not necessary for us to travel to heathen countries to learn how mournfully the human mind may represent Deity." An unsophisticated mind will be at pains to find nine words which shall more thoroughly express ultra-Calvinistic premillennialism, "how mournfully the human mind may represent the Deity."

"KAISER JESUS"

Few writers are quite so frank or brutal as the author of the "Coming of Christ," distributed by a Bible house

*Christian Workers Magazine, 1917, p. 554.

for propagandist purposes. He translated millennial militarism into a picture of the returning Christ (or "Kaiser Jesus," as R. A. Torrey says,) as a great military leader, striking down his enemies and killing them with the sword as men of war have always done with

the eyes of one who is aroused and indignant, in whose veins beats the pulse of hot anger. . . . He comes forth as one who no longer seeks either friendship or love. . . . His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the winepress, and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. He will tread and trample them beneath his accusing feet, till the upspurting blood shall make him crimson. . . . He comes to his glory not as the Savior meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming word, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven are represented as armies. They come forth as a body of fighters. They come forth to assist the Warrior to make war on the

earth. In this way the kingdom is to come, not by the preaching of the Gospel and the all-pervasive power of the Spirit of God.

This is the gospel of militaristic "fundamentalism" as against the gospel of grace. And this brutal cruelty and blood thirstiness it offers at the close of the world's most terrible war, to a world weary of the sword and needing above all else the gospel, not only as the wisdom, but also the power of God. It has surrendered all hope that the world may be saved by love and grace and truth. Its sole appeal is to brute force. Its War Lord cometh to destroy. It is a wonder that men who thus preach "propose an organization that covers America whose activities could be directed from the parent society and carried out by all the local societies throughout the nation . . . to bring to terms the largest educational institutions as well as the smallest . . . bringing about their total destruction, should the method be necessary, in behalf of the cause of Jesus Christ."

(Concluded next week.)

The Country Church

By Edmund de S. Brunner

THE celebration of the three hundredth anniversary of the founding of her national life found America at a critical turning point. For the first time in her history, the farmer and the rural group have ceased to be a majority factor. Three hundred years ago, American interests were of two kinds—rural and spiritual. From the soil came food, and from the church came a kind of Spartan consolation and inspiration.

Though the grim and forbidding "meeting houses," with their separate seats for men and women, their utter poverty of beauty and their clergy who occupied five hours of every Sabbath with sweeping denunciations of the flesh and the devil, were open only on Sunday, they were yet centers of the community life. To them came the Pilgrim fathers and their family flocks, thankful for a day which propriety and religious instinct demanded should be spent otherwise than at the bleak business of tearing scanty bread from unproductive New England soil. Even the small Prudence and Samuel of the family esteemed the day, though frequently in the midst of the droning discourse they had to be "tapped awake" by the warden who lay in wait for nodders armed with a long pole topped by a squirrel tail or less merciful knob of wood.

From the American countryside, established and continued upon such a basis has come the best of America's leadership and almost all her food. Prosperity for rural America has meant prosperity for the country at large. Upon the condition of the farmer remaining contented at his task has hung America's economic supremacy. For nearly three hundred years the farmer has stayed at his post. All this is an old story.

But the turn of the century has seen a change. American rural life has declined. The city has grown eight times

as fast as the country and in the last census period has gained eleven millions over the rural population. Economically, the situation is serious. Economists will tell you so and shake their heads as they tell you. To supply the city with fresh blood, clean bodies and clear brains to endure the terrific strain of modern life, there must be development of men in the open country spaces. At the same time, there must grow up a race of soil-men, boys and girls who for pure love of Mother Earth will hold firm the ranks of tillers. The physical and the financial health of the nation demand a cessation of the exodus of too much of the farm's best blood to the city.

INADEQUATE FORCES

But while we argue thus, the exodus continues, constantly augmented by those who want higher education, better financial returns, a higher type of recreation than the rural districts are able to afford. Only in communities where some agency has recognized the new needs and proved sufficient to the task of erecting a satisfactory life for all people and elements in the country has the deadly march been stayed. But the number of agencies, with organization, money and desire to carry out this service to the nation is pitifully small and the forces at work hopelessly inadequate.

Harking back to the well-nigh indispensable part the church has played in the development of rural America to the present point, it would seem that in her rural pastorate lies the salvation of American country life. But here alas, is tragedy again and a case for more trained leaders. Because the church has not in adequate numbers adjusted herself to changed conditions, she is declining with the population. In a recent study of 700 rural counties

representing every state in the union, nearly half the Protestant churches had less than fifty members. The same churches had no provision for interesting young people and often no young members, no up-to-date educational features, no live recreational methods. They had almost no full-time pastors, for a church so small can pay but scantily for pastoral supplies. As a result, ministers must serve three, four, even ten and twelve churches, travelling thousands of miles in the course of a year to reach the scattered preaching points.

Yet, if economists please, here at least is a start. Here are buildings closed six days and sometimes seven days in a week. Here is the plant all ready for the superintendent and his aides. The country church was once the sole gathering place for the rural community. Today, it stands in practically the same relation to community life. But since that life has grown a trifle easier, new demands are being made upon the community center. Rural residents are asking for some of the pleasures their city friends enjoy. And if they do not get them in the country, they will go to the city to search for the things which will fill their needs.

THE COMMUNITY MOTHER

That the church in most cases is failing in her task of community mother is obvious. The reasons for her failure are of interest to more than the churchman, for after all, she is the readiest and if she can be awakened, the most willing, to undertake the problem of reconstructing American country life. Why is she failing? Small congregations, part-time ministers—these are part of the answer. But there is more.

Instead of at least two services on Sunday, churches with memberships as small as fifty must be content with one or two in a month. Verified figures show that there actually are 12,000 of the 17,000 churches of a great denomination in the United States which on a given Sunday are without services. Nine tenths of the thousands of churches of three others of the country's largest denominations have pastors who live from one to 150 miles from their parishes. In Indiana, a minister travels 700 miles to preach at one church twice a month. Another in the same state journeys 416 miles in a month to serve his two charges, and a third goes 396 miles to hold services at three widely-separated pastorates.

A quaint case of "pussy wants a corner" at which the unregenerate well may smile is reported from a small western town where there are three churches and three resident ministers. The three ministers, however, are pastors of churches in another county. And services in each of the town's three churches are held every month by three ministers from still another county. But all records are broken by a minister in a middle western state who must travel 350 miles every time he holds a service! This travelling preaching which apparently is unavoidable in small churches does not appeal to the best type of clergyman and so in those denominations which are chiefly rural in membership, four-fifths to nine-tenths of the pastors have no college or seminary training. The modern farmer who usually has had a college or agricultural school course himself, soon tires of listening to a preacher whose education

is not so good as his own and on Sunday morning forsakes the church for a farm or newspaper or neighborly gossip. Such ministers, unsuccessful in their work, depend upon revivals once or twice a year to keep the church going. The result is not always just what is expected, nor in the majority of cases what it should be.

THE REVIVAL HABIT

As proof of this, one has only to inspect the record of a middle western county where revivals are a habit. Thirty years ago, the county had ninety-six churches. In the thirty years, 1,500 revivals have been held. While other developments of the period probably did not result directly from the revivals, they do brand them as failures in the work of socializing and community-building. They included: the abandonment of thirty-four churches; net decline in church membership, 500; increase in petty crime, feeble-mindedness, tuberculosis and other infectious diseases; growth in political corruption and increase in the practice of vote-buying; steady decline in the quality of schools.

To the business man, such a state of affairs is scarcely surprising. He might even have predicted it with perfect certainty if the facts had been laid before him. He would never expect an annual or semi-annual visit from a business expert to put on a paying basis a business over which was an inefficient permanent manager. Yet the business of the Lord in the average country church is conducted upon much this slipshod basis.

Nor is the tale of churchly blunders yet told. Mistakes in location of churches have brought about a shockingly unequal distribution of religious forces. It is an incontrovertible fact that there had never been a minister within the boundaries of a western village fifteen years old until one was sent there the early part of last year to conduct a survey. There are seventeen counties in central and far-western states with no churches at all. In contrast, a middle western town of eight hundred inhabitants is the proud possessor of seven churches. In an eastern state, adjoining a churchless township is an area where within a radius of six miles, there are thirty-six churches.

WELFARE PROGRAMS

This and most of the problems enumerated have confronted the church for sometime. But the six millions of foreign-born now found in rural America present a new element of which the church has yet even to take adequate cognizance. Census returns show that one-third of all the foreign-born in the United States have settled on farms or in rural industrial areas. In North Dakota and Minnesota, where the Non-Partisan League, greatest political experiment of the day, is strongest, every other farmer is foreign-born. In fifteen additional states, the count is more than one-fifth of the rural residents. The church appears to have made little effort to reach these strangers within their midst. One community reported that thirty-four families in the neighborhood had never been asked to attend church because they were all "furriners."

While it may be said that the majority of country churches have not yet awakened to the great mission which

awaits them in meeting community needs, enough have experimented with welfare and recreational programs to prove that such schemes will go a long way toward solving the problem of keeping the boy and girl and the father and mother, too, on the farm. A salient feature of the programs mapped out by these farther-seeing churches of the minority, is the minimizing of differences and the laying of emphasis on agreements.

"We Universalists still hold to our beliefs," recently declared the layman spokesman for his congregation at a conference of religious leaders to consider a program for combined religious activities in an eastern county. "Yet in spite of this, we are ready to become either Methodists or Presbyterians if such a change will give us a man of God to live in our midst who will care how our children play because his children play with them, who will be interested in our school because his children will be taught there, who will care for our community because he is living within its boundaries, occupying one of the three vacant parsonages in this village of 550 people."

These words brought hearty endorsement from leaders representing eight denominations. Nor has the sentiment taken always the form of words. In Carroll County, N. H., where a survey disclosed in a section twenty-five miles long, eight abandoned and deserted churches, with not a single church organization, action took exactly three weeks. The survey results were placed in the hands of the denominations to which the empty churches belonged and a full-time pastor was put to work successfully salvaging the remnants.

In Vermont, since 1918, the good Yankee practice of "swapping" has been in vogue. In that year, the three largest denominations in the state decided that one strong church with adequate ministerial leadership for the average small community was preferable to three weak and inadequate bodies. Accordingly two denominations withdrew from a number of points, leaving the field to the strongest. Those withdrawing were then compensated by being allowed to become sole survivors at some other points. Though methods differ slightly, the procedure in the main provides one minister, one set of services and other joint activities, with a joint committee from each church represented to handle joint affairs. More than twenty-five equitable exchanges have been arranged in this manner among the three denominations.

CONSOLIDATION OF FORCES

This plan, it is seen at once, goes far toward eliminating conditions which have made the church inadequate to undertake community work. The consolidation of forces under a single church provides a resident minister and the higher salary which results from pooling of resources makes possible a trained man for conducting a program of service for the community. Living among his people, such a pastor becomes a member of the community in a very real sense, interested in community concerns and anxious to support community enterprises. On Sunday, his sermons reflect his daily associations with the affairs of his parish. Day by day, he bases his church program more and more firmly upon the truth which is becoming increas-

ingly evident—that nothing which is fit to enter the lives of people is to be shunned by the people's church.

It was a Methodist minister from Lakeville, Ohio, who went to the experimental station of the agricultural college of the state a few years ago to get cholera serum when the hogs in his district were dying of the disease.

When the official in charge of the serum station was preparing to make note of the request, he asked the minister: "Who are you?"

"Oh, I'm the Methodist minister," was the reply.

The dumfounded official gasped for breath, then demanded: "When did the church begin to take an interest in hog cholera?"

"I am interested in all the animals down our way," returned the self-possessed minister. "If my farmers lose their hogs or their sheep, they lose their spirits and believe it or not, spirits and spirituality have a closer kinship than just being derived from the same root."

SEVEN DAY CENTERS

A minister of the same type is Earl E. Harper of Holbrook, Mass. When he installed a motion picture machine for use at Sunday evening services, one of his older members prophesied that he was leading his people straight to the devil. Instead, by this recognition of a need for healthful amusement, Harper doubled attendance and contributions and made his church a seven-day center of community activities.

Nor are examples lacking of pastors who in times of need can go into the field of promoting. Dirk Lay, missionary to the Pima Indians of Arizona, recently persuaded President Seiberling of the Goodyear Rubber Company to lend his Indian parishioners \$500,000 with which to develop their cotton holdings. Interest was named at six percent, no security was asked and the only condition stipulated was that Mr. Seiberling be permitted first chance to buy the cotton at highest market prices. In Geraldine, Montana, when one goes to the movies, one goes to church. There are no others in town. Practically the same thing happens with a town meeting. The athletic association meets under church auspices. Eight denominations are represented in the membership of this community church, and clean-up day and go-to-church Sunday originate with equal frequency in its councils.

A great aid to national digestion is the church kitchen. Home demonstration agents used it as a center for training innumerable women in food values during the war. As a result of this beneficent aid, families are eating better, becoming better citizens and giving out more to the community in spirit and energy.

These and other assets which the church is bringing to American rural life are just at the threshold of their usefulness. The fact that they have succeeded a few times points to the hope that they may be entirely successful—that they may prove the staying hand which shall check the exodus cityward. In combination with the home demonstration agent and the county worker, they can bring a new prosperity into the home and a new spirit to the farm, changing ere the next count roll 'round, the discouraging tone of the census figures.

The Main Street Mind

By Robert W. Frank

WHEN Nathaniel asked Phillip, "Can there any good thing come out of Nazareth?" he revealed a skepticism about village life that is voicing itself distinctly in current literature. For there has been an unwonted irruption of the small town and its affairs into the contemporary novel. Nazareth is in the literary lime-light. Several of our best sellers focus their interest and problems in American town life and of these perhaps the ablest is "Main Street" by Sinclair Lewis. Critics, as usual, are divided as to the motive and merits of this book. Some consider it a commendable bit of realism, a rather long bit to be sure, but accurate, a sort of ten reel word-film of things as they are. Mr. Lewis, they aver, has held the mirror up to life. Others see in it didactic propaganda, an attempt to stir and prod the small town to an appreciation of the finer but forgotten elements in our civilization. Still others call it a literary sneer, the attitude of a supercilious easterner toward the small town of the middle west, the most ancient form of snobbery in the world,—the laugh of the citified chap at his awkward, unpolished and provincial country cousin.

Individual reactions cannot be uniform, and critics, no doubt, have placed their fingers on both the strong and weak spots in the book. Most of them must confess, however, that Mr. Lewis has at least one good and great idea in the story and he has written of it well. It has been said that Boston is not a city but a state of mind. Now Main Street, as Mr. Lewis envisages it, is a state of mind. He has given it "a local habitation and a name" in Gopher Prairie, Minnesota. But it is not to be found only in the Gopher Prairies of our country. Indeed, it is as apt to appear in congress, the international peace conferences, and in university faculties as on Main Street. Even the minister, it would seem, succumbs with fatal facility to the Main Street mind. Of all professional surrenders this is the most tragic. For the prophet, though he live on Main Street, should think beyond Main Street and be above the Main Street mind.

DIMINISHING PERSONALITY

What is the Main Street mind? Put as compactly as possible it is the mind that refuses to grow. It is that state of mind in which one's personality becomes smaller and smaller, dwindling slowly away until, for all useful and creative purposes in the world, it has reached the spiritual vanishing point. We think the marks of this mind have been fairly limned by Mr. Lewis. They are worth the minister's consideration.

The Main Street mind is characterized first of all by the desire to be undisturbed. The denizens of Gopher Prairie resented the interference of the meddlesome and officious Carol Kennicott who sought to stir their interest in a richer culture and a wider commerce with human thought. So far as they were concerned human culture was coterminous with the village limits. The sun rose at one end of Main Street and set at the other. All the stars of first magnitude wove the magic of their illumination about this vil-

lage. They were a provincial, complacent and self-sufficient folk. They wanted to be let alone.

The acute peril of the minister is that he shall have the parish mind, shall be tempted to think only in terms of its boundaries. Or what is equally unpardonable, he confuses the limits of his denomination with the frontiers of outer darkness. To be sure one's parish interests are immediate, vivid and insistent and are not to be deserted in the hot lust after abstruse and speculative interests. Nor are denominational affiliations to be despised. But in these times when science has made of the world a whispering gallery so that we know almost instantaneously what our brothers are thinking in the uttermost parts of the earth, when transportation has transformed the world into a neighborhood, in a new and vital sense the minister's parish is the world. He must orient himself and his parish with reference to world movements and interests. "The common man," writes Mr. Wells, "cannot shirk world politics and enjoy private freedom." The minister does not sink into the pocket province of parish and professional interests and expect to retain an intelligent following as a prophet.

GROOVES AND GRAVES

Perhaps the most serious danger confronting democracy today, and humanity for that matter, is that it shall be atomized—broken up into small, self-sufficient and conflicting groups. In the vernacular of sociology the problem now is one of social unity, not of social differentiation. No common ideal or motive is yet serving as a sort of international glue to hold humanity together. Science and transportation have wiped out boundaries and made it necessary for us to live together, yet we have not the spirit which will enable us so to live—the spirit of a united family. We used to lament that half the world did not know how the other half lived. That was not so bad after all. Today, one one-thousandth does not know how the other nine hundred and ninety-nine thousandths live—and often does not seem to care. The denominator might be increased ad infinitum. In such a world the minister does not dare remain professionally isolated. He needs to be jostled out of his groove, for as Charles Sylvester Horne was so fond of saying, "The only difference between a groove and a grave is a matter of depth." His gospel should be the glue to bind a shattered social order together. He should know and understand the vivid inwardness and urge of as many group experiences as possible. He should be able to interpret conflicting groups to one another so that light and love will prevail over heat and hate. Not long ago a writer suggested that great social good might ensue if the mails should suddenly become mixed and those who took *The Atlantic Monthly*, *The Bookman*, *Scribner's*, et al., would begin to receive *The New Solidarity*, *The New Majority*, *The Socialist Weekly* and *The Hobo News*. Perhaps equal benefit would follow if ministers who read only *The Hibbert Journal*, *The Christian Century*, *The Journal of Religion* and *The Homiletic Review* unexpectedly received *The Black Cat*, *Snappy Stories* and *The Police Gazette*.

Such a suggestion is like a dash of cold water in the face, but who will deny that an interchange of mental pabulum, of viewpoints, interests and ideals, though all such may not be disinfected, might prove profitable—for understanding if not for inspiration. No doubt one group would be as mystified by the new experience as the other.

RIGHTEOUS BECAUSE AT REST

The Main Street mind will resent such suggestions—it does not wish to be disturbed. It is a state of mind that calls itself righteous because it is at rest. The greatest pain of the individual, as of the race, is still the pain of a new idea, and some individuals fear the travail. There must be work for such grooved personalities in this world, but is it in the ministry? Permit another quotation from Mr. Wells' Outline of History. Writing of early life on our cooling planet he says, "Drying up was the fatal thing in those days against which life had no protection." Even in misty, humid Chicago, or foggy London,—nay, anywhere, drying up is the ever-present peril to the intellect. To acquiesce in the desire to be undisturbed is the first step toward such an arid death.

A second feature of the Main Street mind is its ready submission to the prevailing current of opinion. The herd instinct is strong in most of us. We prefer to run with the pack and not alone—with the hounds rather than with the hare. The peril is that this instinct will control our reflection. Minds in the Main Street drawn by Mr. Lewis were the "me too" type. Their thinking was more or less regimented, their judgments goose-stepped by the more vigorous and vociferous members of the Gopher Prairie social set.

There is a genuine temptation in the ministry to become a parrot in one's thinking. The carbon copy intellect is all too frequent in the profession. There is room, no doubt, for commonplace men who will say with Mark Rutherford in his *Autobiography*,—

For I was ever commonplace;
Of genius never had a trace;
My thoughts the world have never fed,
Mere echoes of the book last read.

But even commonplace minds need not be servile in opinion and judgment. The veriest ordinary man should carry around a private debating society under his own hat wherein the questions of the day are threshed over if not threshed out. Now thinking has never been easy. "To act is so easy, to think, so hard," said Coleridge. Thinking is especially difficult today with the ubiquitous press inevitably influencing us with its hypnosis of repetition and suggestion. Yet our growth depends upon the intellectual initiative and freedom of every individual, however humble.

MASS MANIA FOR MILITARISM

Take the issue which the war, we are told, would settle—the issue of armaments. Today the principal interest in Main Street would seem to be whether one shall patronize the American Legion dance. One's patriotism may be suspected if one does not favor it. This, at times, seems to be the only war problem that has survived the

post-war psychology. The thinking clergyman cannot rest content with such forgetful reaction. He knows that Tallyrand was right when he said, "a government can do anything with bayonets but sit on them." The militarists affirm that we can sit on them—indeed that we can sit nowhere else with safety. Comfort is a negligible detail. To them the chief end of man is to glorify armaments and enjoy them forever. We have succeeded in glorifying them, to be sure, but there is serious doubt whether we or any people can enjoy them. It requires a challenging intellect, one that dares to think for itself, to withstand the mass mania for militarism today.

Or take another example. The prevailing current of opinion in Main Street assents passively to the teachings of Jesus. Many would be horrified if they were told His teachings had anything to do with conditions in Main Street, however. Samuel Butler, in "The Way of All Flesh," tells of an English congregation where the people would be profoundly shocked if anyone questioned the truth of the Sermon on the Mount and would be equally shocked if anyone attempted to practice it. The minister with the Main Street mind is liable to succumb to this theoretical faith in and practical skepticism of the teachings of Jesus. What could be more paralyzing? Emerson said that society was in conspiracy against the independence of its members. It is fateful when the minister submits to—or joins this conspiracy.

PREJUDICES AND CONVICTIONS

A third mark of the Main Street mind is that it generalizes its prejudices, or what is worse, makes postulates of them. Josiah Royce was fond of saying, "The wise shall live by postulates." He would have been quick to add, however, should one have questioned, that the postulates of the wise are criticized and tested postulates. Now the Main Street mind is apt to regard its prejudices as something ultimate and final, beyond the necessity of criticism or revision. An actual case in point suggests itself. Having to deal with an especially irritating minister of a sister denomination a certain pastor acquired a decided prejudice which he generated until he saw the entire denomination of his offensive brother through a jaundiced eye. Such instances are not infrequent.

Or the minister may develop a menacing "high brow complex." Because he reads a certain type of periodical, forsooth, he may come to think there is something ultimate in his feeling of superiority over the rest of the world. The bookish man in the ministry can afford to be wary in the face of this tempting prejudice. Once it fastens itself it is like a cancer. "White collars are nice, but I hate to think of all the interesting people I've evidently been missing because of 'em," writes Whiting Williams in "What's On the Worker's Mind?" How many interesting people there are who are missed by the so-called "high brow" minister.

There is a story told of a doctor of divinity who sat in a secluded corner at a formal reception with brow wrinkled and lips pursed. "Dr. Blank must be thinking upon a weighty matter tonight," remarked an observer. "Not at all," said a sarcastic parishioner who had to listen to him each Sabbath, "he's not thinking—he's just rearranging

his prejudices." The minister needs to fight the Main Street mind which never lifts its prejudices off the level of emotional approbation into the white light of critical reflection.

REFORMERS AND COMRADESHIP

Justice would not be done unless Carol Kennicott received her deserved appraisal. She illustrates blunders which the minister may be guilty of. Leadership can never afford to be patronizing. Carol Kennicott failed to win the confidence and love of the people whom she would uplift. She came among them as a superior, as a sanctified and certified reformer; she continually looked at them as through a diminishing glass. What could be more futile in a leader than such condescension? She thought art was to be found in art galleries alone and she pitied those who did not share her tastes. She missed the gleams and glow of beauty in Gopher Prairie. She loved the poetry found in books. But her ears were not unstopped so she could hear the swing and sing of music in common life. And one who does not love those whom he would serve finds neither beauty, nor music, nor truth in their lives, however rich they may be in such treasures. The most stimulating form of leadership is after all hearty comradeship.

A second blunder of Carol's was that of an impatient philosophy. Bertrand Russell attributes the failure of bolshevism to an impatient philosophy which aimed "at creating a new world without sufficient preparation in the opinions and feelings of ordinary men and women." No leader can afford to be impatient. He must live with people through their growing pains. Progress never seems to be in a hurry. It takes its time. It moves without haste yet without rest. The minister should not be obsessed with the modern mania for acceleration but learn the pace of progress. He needs to think often of those fine words of self-restraint which came from the lips of the Master as he bade farewell to his tardy minded and obtuse disciples: "I have yet many things to say unto you, but ye cannot bear them now."

These are reflections stimulated by a reading of Mr. Lewis' book. His story may seem to many to be a travesty on the small town. This is an issue worthy of debate. Yet he has sketched in bold and broad outlines a type of mind to be found frequently in these days. Where life settles down into the snug contentment that resents disturbance, where opinions and judgments are but repetitions

Contributors to This Issue

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EDWARD SHILLITO, see special introductory word on page 9.

of what one reads or hears, where prejudices are uncritically acquiesced in and control behavior, there you have the Main Street mind. And where leadership is patronizing and top-lofty, or feverishly impatient, you have what may be worse than the Main Street mind, ability made ineffective because of priggery and nearsightedness.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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"MAIN STREET"

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The British Strike Background

A FEW days ago England faced a condition in industry that looked almost as black and threatening as did the international situation in the mid-summer of 1914. If the Triple Alliance declared a sympathetic strike with the miners it would have carried some 4,000,000 workingmen out and involved all the unions in the country, as well as millions not in them. Mr. J. R. Clynes, M. P., one of the foremost labor leaders is authority for the statement that there are now 7,000,000 dues paying unionists in Great Britain.

In this perilous situation, on one side is the Tory and conservative cry, led by the Premier, of "reds," "radicals," "socialism" and "bolshevism." On the other extreme are those very elements hoping that out of the struggle there may issue a turn toward their extreme positions. But the strike is not that of "reds and radicals" nor is it even socialistic. Lloyd George's denunciation of the labor party as socialistic is voiced for purposes of the coming elections and is the same cheap political hypocrisy that took him into the last election promising to hang the Kaiser and make Germany pay every penny of England's war debt. The unions and the labor party have both, by definite votes, voted down "direct action" and all socialistic contentions, and even the extreme left wing of labor, the Independent Labor Party, voted with overwhelming majority against Leninism and all its associations. British labor is progressively democratic, but it is not socialistic or revolutionary. The surest way to drive it toward socialism and revolutionary theories is to deny the principle of democracy in industry and to throttle labor's reasonable demands.

* * *

The Demand for Nationalization of the Mines

The fundamental demand of the miners is for nationalization of the mines. If this is socialistic then let the reader remember that it is the recommendation of a commission appointed by authority of parliament, made up of men who were not socialistic and headed by a chief justice, who himself wrote the report and whose name it bears. The miners' demand is based squarely upon the famous Justice Sankey Report which recommended that the mines be nationalized. Lloyd George gave every promise of abiding by the findings of the commission when it was appointed; but no sooner was the report made than he followed his Tory supporters in repudiating it. In the days before the war when he was the progressive leader and hope of liberalism in Britain he was talking about dukes and landlords in a fashion that he himself would now denounce as socialistic. In those days he was coining striking campaign phrases about "Britons who are aliens in the land of their birth" because they had to pay rents and royalties to heirs of favorites to whom kings had given estates in centuries long gone. It was not Lenin or the English socialists, but a great English judge and a parliamentary commission that built the platform for nationalization of the mines.

It has been thirty years since Professor Richard T. Ely wrote down in scientific fashion the discrimination between a natural and an artificial monopoly, writing at the same time a scholarly and complete refutation of socialism. It has now been some years since the United States government following their discrimination made it forever impossible for individuals or corporations to own mineral lands belonging to the government. That very action was a repudiation of the old system of allowing individuals and corporations to draw royalties from nature's gifts but a full recognition of society's right to draw those royalties or to forego them on behalf of a cheaper product. The Sankey Report and the British miners' demands for nationalization involve other things in way of administrative processes, but it is this private use of unearned increment that is at the bottom of the issue.

The Dead Hand of the Royalty Privilege

Charles II once turned 15,000 honest, hard-working Englishmen off an estate in order that he might give it to an illegitimate son. These people produced from this soil the progeny for their own and their fellow-countrymen's needs. Some turned fishermen, some became poor laborers and some tried pathetically to farm the sands on the sea shore. But here is the tragedy of it: the heirs of that illegitimate son have for many years drawn a million a year from the coal royalties on that estate, still owned by them. They have not mined the coal—they have simply lived in a luxury more glorious than Solomon's, toiling not, nor spinning, while before the war the men who worked down in the bowels of that earth lived on the lowest standards of any workingmen in the English speaking world. Today some 4,000 of these royalty owners rent their mines to 1452 operatives and British coal paid an excess profit—that is a profit over and above all fixed charges and average profits—of \$100,000,000 in eighteen months of the war.

Failing to secure nationalization the miners demanded a pooling of excess profits in order that a living wage might be paid in the less productive and less profitable mines. This was rejected by the operators. The writer of this article is not well enough informed to discuss the merits of that phase of the problem, but only to state it. Along with it is the contention of the miners that the operators desire to break up the national union and to substitute the system of each dealing with his own separate group. This is just what such American employer leaders as General Atterbury, of the Pennsylvania Railroad, are advocating and is a favorite device for the breaking of labor solidarity and the effectiveness of the unions.

* * *

The Big Human Issue Involved

The big human issue involved is that of a living wage for the English miners. Before the war their standards of wages and of living was the lowest. Even a casual trip through a few English mining villages would be sufficient for the average man who had a human interest in living conditions. They now declare the operators' proposals would thrust them back into those unspeakable conditions; they claim advantage is being taken of unemployment and the temporary depression in the coal business to lower wages so greatly that when the coal business picks up they will be on low wages and profits will be high. They offer to accept a sliding scale of wages based upon the changing cost of living, but stipulate that it must be fixed by an independent commission which will furnish a scientific cost accounting system, publicity of profits, wages and the cost of living.

The national wage scale they refuse utterly to surrender. Frank Hodges, their executive secretary, says the "output has declined, cost of production has increased, the output per man has gone down, though the number of men employed and the wages have increased, and in spite of all these symptoms, profits have continued to increase." The causes he believes to be in the fact that it is a basic national industry without coordination. This he contends cannot be effected in the peculiar conditions of British coal mining without the cooperation of workers and operators. This cooperation he thinks can never be obtained so long as the profits of cooperative effort go to private pockets. Under nationalization he says royalties and excess profits could be abolished. The psychological factor which keeps the miner from producing is the thought that the profits of his toil go unduly to the operator and owner. This mental condition would be changed. Under nationalization "defects can be remedied, the industry can be made self-supporting, good conditions can be enjoyed by the workmen engaged in it,

the public would benefit and the industry as a whole could expand in such a way as to provide for the continuous well-being of all dependent industries."

The demand for nationalization is the most advanced phase of labor's contention. It is not socialism but it is a step toward a socialization of nature's gifts to man. It involves serious innovations and should be approached with caution. It may

prove unworkable. Open minded men will keep open minds in regard to it. None but small or prejudiced minds will beg the issue with epithets. The favorite device of inanity, prejudice and self-interest today is to shout "red" and "radical" about everything that offers reform. It is the cry of "wolf" that will at last bring the wolf.

ALVA W. TAYLOR.

CORRESPONDENCE

"Debilitating Questions"

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Jefferson has written a remarkable article that is almost saved from utter absurdity by the last paragraph. The article is remarkable not so much for what it says—for, as a matter of fact, it merely repeats what other mid-nineteenth century doctors have been saying—but remarkable for its lack of appreciation of the point raised by the entire series which your paper is placing before the minds of the "nonentities" who cannot or do not write books.

Dr. Jefferson gets all "het up," or extremely excited (which ever you wish, or rather, according to whether you live east or west of the Alleghanies) about a stuffed man which after he has filled it with the rags and stubble of his own imaginings he sets about knocking over. Well, he sure knocked that scarecrow over and stepped upon it heavily as the boys used to sing regarding the bugler. He finished him to his own satisfaction and the rest of the world's amusement. The real enemy threw dust in the eyes of this modern Don Quixote and left him struggling against straw men and windmills. It was to tackle that real enemy, not to tilt with a toy lance at tin soldiers, that the present series of articles was written; but the eminent doctor engaged in his large congregation is apparently unaware that there are any real enemies to struggle against. He says:

"If a man wants to be of service to his generation let him shake off these debilitating questions. If the church is sick, let him deal in great affirmations. A physician does not stand over his patient asking: Can you survive? Is your energy ebbing?"

Now, on the contrary, is not that exactly what the physician does ask? Of course, what Dr. Jefferson really means is that the physician does not say those things out loud. And by the illustration is it not evident that what he means is that we must not ask our questions out loud, no matter how fearful we may be of the patient's life? In other words, the policy of the Christian church should be that of keeping up a good front. Let us turn Dr. Jefferson's illustration around. What should be the attitude of that patient? Should he refuse to put out his tongue? Should he hide his hand under the bed clothes when the physician asks to feel his pulse? Rather, he will welcome the diagnosis of the physician. If the church is sick—I do not say that it is; I am no eminent doctor as Dr. Jefferson is—if the church (that is, to make it very plain, the organization) is sick, who shall be her physician, the hostile critic or the sympathetic critic? And shall that physician deal in "great affirmations," or shall he ask the very questions which Dr. Jefferson finds so "debilitating"? There are some of us, obscure preachers with our little congregations, who feel the need of the diagnosis which The Christian Century is making, and who are able to perceive the motive behind that diagnosis and catch the point of the general discussion. We thank you and wish you God-speed.

THEODORE DARNELL, JR.

Worthington, Pa.

Is the Church Historically Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your able treatment of "An Unescapable Question" prompts me to the suggestion that what you have said has a full

and bold illustration in our historical gospel. Christianity was put to its supreme test at the start when the first church abandoned all claim to personal ownership. All the critics of the church know this and that this supreme social spirit was its leading characteristic. The first followers of Christ held all things in common. A second striking mark was the courage given to the believers to withstand the rulers and to rebuke them. Very different indeed from that is this present church which patterns its official administrations after the state, whatever the state's form may be, whether autocratic or democratic. And as for the mart, Christianity has not touched it. In these and in other respects the church is an echo of the old world ordering of things.

Of the social units which Christianity had to meet it has exerted its greatest power and benefits upon the family and the church next and upon the state to some extent, but upon trade and commerce not one ray of christian influence has yet been shed. It remains as heathen and selfish as ever and Germany, the highest educated of the nations, has given us a practical illustration of unchastened greed.

I believe you could do a great service by going back and showing how far our whole Protestant movement has been "too excessively Pauline," as Hugh Price Hughes once said. Paul's churches were probably the best at the close of the first century, and yet see how they had fallen away. Ephesus was told to repent and do her first works having lost her first love, and Pergamos was giving ear to Balaamite teachers, and Thyatira had a Jezebel leader, and Sardis was dead, and Laodicea was to be espewed from the Master's mouth.

Christianity is so much bigger than the church that it leaks through the cracks and shines in many social groups in spots brighter than through the church, most of all in the great moral reforms in which real Christians in the churches unite with outside people to force the church into a Christian "going concern." But it follows. It is intolerant of changes which our ever changing world requires. The spirit of God that at first moved upon the waters lives and moves now upon minds and hearts, even upon those who, with unveiled face look as in a glass and are changed from glory to glory even by the spirit of the living God.

Holland, Mich.

JASPER S. HUGHES.

Modern Literature and Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with a great deal of interest the article in The Christian Century on "Is Modern Literature Christless?" by Joseph Fort Newton. To my mind, there can be no doubt that there are many indications that the twentieth century is increasingly and predominantly religious. As the interest of the nineteenth century was scientific, so that of the present century is to center around religious themes and to be moved by religious inspirations. The tone of fiction is one indication of this fact. Nothing is more barometric of human interest than the world of fiction. Now there is much that is vicious in the fiction of today, but the novel that tends to soil the mind of the reader is not, after all, popular. A salacious, vulgar, or anti-religious story is never—no matter with what skill it is written—a best seller. Only a few years ago it was rare to hear the religious note in fiction. Men wrote about human sorrows and temptations and inspirations, and the

"visitor from Mars," reading their books, would never have dreamed that religions and Sundays and worship and the teachings of Jesus existed.

But now, in fiction and drama, the inspirations of religious faith, the warning of religious instruction and especially the social teachings of religion, are coming to the fore and holding the center of attention. Even the titles of books attract by their religious significance: "The Inside of the Cup," "The Woman Thou Gavest Me," "The Servant in the House," "The Son of Mary Bethel," "The Fool in Christ," etc. And these books abound in quotations and incidents which can only be apprehended by one who knows the Scripture to some extent. Remember also the popularity of such dramatic presentation of religious themes as appeared in "The Servant in the House," by Charles Rann Kennedy, or "The Passing of the Third Floor Back," by Jerome, or the remarkable interest which was shown in the revival of "Everyman."

The religious spirit is at the heart of "The Dawn of Tomorrow," by Mrs. Frances H. Burnett, "The Vigil," by Harold Begbie, "The Son of Mary Bethel," by Elsie Barker, "The Piper," by Josephine Peabody, and many other modern works of drama and fiction. But perhaps the most significant fact with regard to this revived religious interest is that it is not confined, as these books which we have indicated might suggest, to English speaking lands. There is "The Fool in Christ," by Hauptmann, the German, and "John," by Sudermann. In France there is Rostand, characterizing the personality of Jesus, and summarizing his teachings in the "Samaritan," and in Russia Andreyev in "Judas Iscariot," portraying the conflict between the two realms of action revealed in the contrasted personalities of Judas and Jesus, with a wonderfully beautiful revelation of the charm of Jesus; and Selma Lagerlof of Sweden, with her "Anti-Christ," an attack on socialism for the purpose of showing its inadequacy as a solution of human problems, and the final ascendancy of Christ and his kingdom; and Pontoppidan of Denmark with his story of "The Promised Land," in which the hero seeks the solution of his doubts and the ground of his hopes in every direction, and finally learns that the longed for Saviour of humanity is Jesus of Nazareth.

With these might be mentioned many others, like Frenssen of Germany, Widmann of Switzerland and Fogazzare of Italy, all of whom have portrayed for us definitely the life of Jesus or men in whom the spirit of Jesus was reincarnated. These are indications of the supremely significant truth that there is today no other character who so dominates the dramatic world as Jesus, and no personality who so holds the place in the center of the masterpieces of fiction, and no spirit so often chosen for the inspiration of modern creative art as the spirit of Christianity. Never before has the figure of Jesus so fascinated the minds of men outside the professedly religious sphere. Men are realizing as never before that the solution of the troubles of human society is to be found somehow in the example, spirit and teachings of Jesus.

They do not yet see clearly, but the light is increasing. One thing seems very certain: That modern literature is impregnated with the spirit of Christ.

OSSIAN DAVIES.

Friendship, N. Y.

An Embarrassing Privilege

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading in this column on the propriety of the minister accepting and using special rates on the railways. I am inconsistent. I dislike all these favors and wish we had none of them, and yet I use the clergy permit, have used passes and on occasion accept the ten per cent discount sometimes offered us. I do not like any of it and always feel belittled when I do it.

I am not ready to acknowledge that I or my fellow ministers are so economically deficient that the merchant, railway or

any other business individual or group has any occasion to extent financial sympathy. It hurts the fine-souled man to accept these belittling contributions and our accepting doubtless hurts us in the esteem of the fine souled people who observe.

I am very definitely opposed to special privilege for any one. The minister has no more right to it than any one else. I am always ashamed to display my clergy permit. I never make it easy for any one to give me discounts on my purchases. I want remuneration for my contribution to the welfare of society and I want the privilege of paying my way as others pay theirs.

Let us reduce the number of pastors until every man will have a man's job to do in a community large enough to pay him for a man's work. Let us eliminate all this gadding into other men's parishes under the guise of service.

I am in favor of every man doing a man's work in a manly way and getting a man's wage and paying a man's price for his purchases.

Oak Park, Illinois.

JAMES W. VALLENTYNE.

Regrets Omission of Prayer Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow one subscriber to express his real sense of loss in the absence of the prayer from the editorial columns of his most stimulating weekly, *The Christian Century*.

Princeton, Ill.

HENRY JAMES LEE.

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Associate Professor of Philosophy in the
University of Chicago.

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The Christian Century Press

508 S. Dearborn Street,
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British Table Talk

London, April 5, 1921.

AT the moment it is scarcely possible to talk of anything but the coal strike, but by the time this letter is read the issue will be plain. Grave as the situation seems, if we really believe in the eternal realities of which we sing and speak, not even the gravest social menace of which we have had experience should make us utterly cast down. If we could see the whole of things in their true perspective, it might well be that this crisis, threatening as it is, would not be the only or even the chief concern. Nevertheless it is hard to talk of anything else.

* * *

The Ever Live Question of Reunion

If we do talk in church circles of other things, there is the discussion of reunion ever before us. Lambeth spoke last year; the Federal Council of the free churches has now answered and the next word remains with the bishops. The free church answer is admitted to be a worthy document. The drift of it will be known to my readers, but it may be useful to repeat that while it accepts most warmly the idea underlying the appeal of the bishops for unity, "we feel," the answer says, "that the religious separations and alienations often made by our ecclesiastical divisions contradict the whole thought of the church of Christ, which is his body." The free church spokesmen add to this their eagerness to share in any form of religious fellowship open to them, and most of all do they long for the meeting together at the Lord's Table.

But there are three stages of reunion. (1) There must be the right brotherly spirit between churches; (2) there must be real agreement on vital principles regarding the church and still more regarding the gospel. (3) A scheme of practical proposals.

After laying down their principles they examine in a courteous spirit the ambiguities of the Lambeth report. They make their position plain, for example, in regard to reordination. This plainly they regard as impossible if it is taken to mean that by the act of episcopal ordination they are made for the first time "ministers in the church of God." Did Lambeth mean that? It is not clear. But no account of this reply would be just if it were not made perfectly clear that the free churches long no less than others for a growing fellowship which may lead in the fullness of time by the guidance of the divine spirit to the union of all the scattered churches of Christ.

"We ask our Anglican brethren, on their part, to welcome and to promote closer spiritual fellowship among the churches, especially through the pulpit, at the communion table, and in the work of the kingdom. These may seem small things in face of the problem of reunion. They are not small if the Spirit of the Lord go with us in doing them; and that the Holy Spirit by his presence sanctions intercommunion, and, indeed, precedes us in every step we take towards it, seems to us—and we think must seem to anyone looking impartially at the facts of Christendom—far more manifest than that he makes any particular form of order or polity essential in the church. So we conclude that the immediate duty of the churches, in this high and sacred matter of reunion, is to unite in the fellowship of the world and sacrament of Christ's gospel and in the work of the gospel at home and abroad; and we believe that his spirit, who goes before us in these things, will go before us to yet greater things, and will lead us in the light of the gospel, if thus together we proclaim and serve it, to learn the mind of Christ concerning his church, which is one in him.

"We pray that the Holy Spirit may guide the churches in their decisions, and that grace may be with our brethren of every name in Christ Jesus."

Is the Free Church Response a Rebuff?

"A rebuff and we deserved it," is roughly the judgment of The Church Times which has been uncomfortable ever since Lambeth. It thinks and has always thought more of the affinity of the church of England with Catholics rather than with Protestant Christendom, and it feared that the bishops had gone too far. Now the free churches have put the matter right by their candid reply. "Let us wait; scholarship has not said its last word, but let corporate reunion with the Protestant bodies be deferred," that seems to be its inference though not its language. This remarkably able paper speaks for a large body of churchmen. It is the organ of the stern, unbending Catholics in the Anglican church of whom for many years Lord Halifax and Mr. Athelstan Riley were the leading laymen. Mr. Riley still writes, so a critic puts it, as if the church of England were in his back garden. But there are other and growing forces with which the Anglo-Catholics have to reckon.

The Bishop of Manchester says: "One thing, however, is plainly apparent; a way is still open for hopeful negotiations." The Bishop of Hereford thinks the free church answer gives good hope for the future. "When both sides in a discussion manifest so keen a desire to come to an agreement, the way must surely be found." The Bishop of Lincoln greets in the reply "the message of earnest men seeking to fulfill the will of Christ." He declares that probably a solution of the problem from the side of history is impossible, but "there is another point of view, that of the urgent and desperate need of the world." Furthermore other papers like the Challenge and the Church Family Newspaper do not treat the free church answer as a rebuff at all. Therefore on this matter we need not lose hope; the explorers are at work and the union when it comes will be all the richer and the more stable for the honest and careful preparations. Besides, we shall learn much on the road to reunion.

There is a place no doubt for ambiguity in negotiations when the parties are moving one stage at a time. Mr. Gladstone was a master of the art of leaving the next stage in the mist till he came to it. Perhaps that is why the Lambeth proposals are left ambiguously. But with masterly skill the free church representatives have fastened on the formula which might have two meanings and have begged for a sharper definition. I have been, let us say, a Congregationalist minister for twenty-five years. On my head, when I was ordained, were laid the hands of men of God, my fathers in the faith, the hands of my own father, of my principal Dr. Fairbairn, of the chairman of my county association and now after a quarter of a century, let it be supposed that the hands of a bishop are laid on one. I am ordained. Does it mean that I am made a minister of the church for the first time or that my right to minister over a certain range, hitherto debarred from me is recognized? Am I ordained to the ministry or to this ministry? A clear and unmistakable answer must be given. Vagueness here might lead to a swifter result, but a united church could not be built on ambiguity.

* * *

A Missionary Center of Publicity and Inspiration

Edinburgh House is in the west of London. It is one of those places which are gathering associations and memories of great moment for the church of Christ. The name prolongs the story of the Edinburgh Conference of 1910. And for those who think imperially of the church, that house in the west end is a center of energy and hope. In it are housed the secretary and the staff of the British Conference of Missionary Societies. The secretary, Mr. J. H. Oldham, is no stranger in America. In

this land in their dealings with governments and in all vexed missionary problems, the societies rely on his wise judgment. There, too, is the home of the United Council of Missionary Education with its business director, Mr. Kenneth MacLennan. Under the same roof the "International Review of Missions" is planned and edited by Miss G. R. Gollock, while Mr. Basil Mathews on the second floor, with a very small but remarkably gifted staff, edits "Outward Bound" and directs the press bureau. They who carry through these operations are all laymen; they are of various churches, Anglican, Presbyterian, Methodist. They are a fine team and any publishing house that knew its business would be glad to claim the gifts which are given without reserve to the propaganda of the kingdom of God.

* * *

Do Christians Have Second Rate Minds?

It pleases certain critics of Christianity to assume that no first-class minds are Christian in these days. The argument apparently is "Since we do not believe and we are first-class minds, therefore others who differ from us and still remain Christian are second-rate minds." As Gilbert put it in another connection:

"If what's good enough for other young men isn't quite good enough for me,

Then what an exceedingly good young man this good young man must be."

To those who look at the whole field of intellectual achievements in this country, it is plain that there are many anti-Christian forces and still more forces indifferent to the Christian faith, but it is equally plain that the church of Christ claims in its services many minds of the first order, and it is true today, though it was not in Corinth, that not a few of the wise and learned are called and answer the call.

It would be hard, for example, to find a student of history better equipped than Mr. Edwyn Bevan, who writes in the "International Review of Missions" the first of a series of articles with the title, "The Christian Explains Himself." During the war, Mr. Bevan was recognized as an authority upon the inner life of Germany. He has written moreover upon "Stoics and Sceptics" and upon other phases of ancient thought and history, and a book upon India shows still further the range of his interests. To this same writer we owe a "Memoirs of Leslie Johnston," an Oxford don of great promise, who fell in the war. Such a story reminds us how heavy, and it seems irreparable, a loss the church of this generation has suffered. The army that was "enlisted beyond" was a great army, and we are the poorer. When any judgment is passed upon the church in the next generation, let it never be forgotten that this church has suffered losses such as the church in no previous generation was called to suffer. It looks as though the ranks were closed up. But often the thought must come to us, would that these men, seers and thinkers and statesmen, were with us again!

* * *

Sunday School Reconstruction

The spring and summer conference season has begun and Swanwick in Derbyshire, the hostel set apart for such assemblies, will be occupied till the autumn is over by relays of eager enthusiasts. The leaders in Sunday School work were there at Easter, and from all that is reported they had a most profitable time. Religious education is a great concern with many of us in these days, and it would be ungrateful to ignore the debt we owe to America for its leading and inspiration in this matter. There are many special concerns within this one big concern. The Sunday School is one; and within it are those who are at work on the primary section and others on the junior, intermediate and senior sections. On every side it

is admitted that the old methods are not enough for the present. Mr. Archibald and his daughter of Westhill, Birmingham, have been doing a valuable service for years, and in other places enthusiasts are at work planning experiments. But it is a time of transition in biblical interpretation and in educational method, and progress must be slow. We were told by the traditionalists a short time ago that the reformers with their methods were wonderful, but they were emptying the schools. Even that reproach might be incurred without fear as a temporary stage. (There was once a church of which it was prophesied that it would never prosper until there were some influential funerals—but that is neither here nor there.) But even that reproach is stingsless now or may be soon, for the schools after a time of decline have begun to grow again.

Another of the departments of the same vast concern is the provision of religious education in the public schools. It is admitted in the schools where the keenest interest is taken, that the boys, especially the senior boys of seventeen and upwards, should be taken much more into consideration. There must be room for frank discussion and the real situation in the modern study of the Bible must not be kept from them till after they leave school, when it may be too late! A conference in Oxford during the autumn to which senior boys from several of the great public schools will be invited for a serious course of study, with ample room for discussion, is being planned. Upon this very serious phase of the problem, those who have had experience with summer camps and members of the student movement, with certain head masters, are hard at work.

* * *

The May Meetings

The May meetings will soon be upon us. Those of us who are not much given to assemblies are tempted to underrate their value. There is too much rhetoric, and the apparatus for converting the emotion into practical service is not at hand. Sometimes the platform seems like the steamship on the Mississippi which won the prize for the biggest row made by its sirens and had no steam left to move. But without any doubt, these meetings are a rallying point and bring cheer and encouragement to many hard-pressed workers in the church, and there are few of us who have not known times when in the dingy hall we saw the Lord high and lifted up, and heard his call. Last year the Sadhu Sindar Singh was the great figure. There is no outstanding name published so far, but that fact too may have its compensations. The Sadhu was a great man, worthy of all honor, but the interest in him was not altogether free from idle curiosity.

* * *

Is There a Short Cut to a Good World?

Among our wise counsellors we count Canon Peter Green of Manchester. He is among the company who preach through the press as well as through the pulpit. In the press he is "Artifex." He has been protesting against the current fallacy that there is a short cut to a state of things in which everyone can be comfortable without anyone being good: a League of Nations—while every nation remains as it was! a social system where everyone shall be comfortable without anyone making any sacrifice! It cannot be. "And I am quite sure that we shall not discover the desired short cut. . . . I have ventured to write in this strain, even in a daily paper, because many people are saying to the churches, 'You give us no practical guidance for daily life.' To which the churches must reply: 'If you mean that we do not show you any way of being happy without being good we can only reply that we do not believe there is any such way. And if there were, it would defeat the real end and object for which man is in this world.'"

It is between Easter and Pentecost. That seems to represent

the spiritual position of many in our churches. They are sure of Christ, their risen Lord. They have peace and comfort in fellowship with him and with one another, but they are still in barracks. Oh, for the mighty rushing winds and the tongues of fire! Then the church would take the field. And though it seems late in the day, yet the Lord God would make the sun stand in the heavens, and night should not fall till Christ became king.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Recreation *

NOW here is something that I know about—rest—recreation. Work may be discussed theoretically. Education may be a matter of speculation—but *rest*—am I not sitting on a porch looking fifteen miles over pines and lakes? Are not the flowers blooming in the yard and window boxes this February day? And have we not just come in from a drive to the golf course? I know what I am talking about. But, if I must confess, it took me a year and a half to bring myself to this, to cast work aside and come away for a few weeks of complete rest and recreation in this southern paradise.

It is a sin to overwork. Look at the number of men who fall dead in the fifties or early sixties. Driven by fierce ambitions to make money and establish a place for themselves in the estimation of society, they wear themselves out, or they reduce their resistance to the minimum and thus become easy prey to malignant disease.

I remember how indignant my father once was when I overdrove a horse. Is not God indignant with us when we drive our bodies and brains overmuch?

Recently, at a club where I often meet him, I said to a noted author, "You are the youngest looking man of your age I ever saw." "Yes," he responded, "would you like to know the secret?" Being assured that I would, he said, "I never work when I am tired." Yet he has prodigious accomplishments to his credit, six widely-read volumes among other things. That is worth remembering—never work when you are tired.

Jesus set us a good example when he took his tired disciples away to the quiet place to rest, and we must remember that he was only with them three years and that the manners and customs of those days were simplicity itself compared to our complex and exhausting times. No telephones, no roaring trains, no sputtering autos, no clangling bells, no grinding street cars—no patent riveters!! Moreover the indoor employments of our northern clime are particularly devitalizing. There is little use working when one is peevish and irritable and nervously exhausted.

Every man needs recreation. He must play in the open until the raw nerves are soothed and wrapt in velvet, until the exhausted blood is packed with red corpuscles, until the muscles are like iron and the mind keen and happy. It is all for the glory of God.

A man cannot call himself consecrated until he gives himself at his best to God. Valuable, then, to the father, are the days when his children run away to play—to play so that they may return for finer service. Nor must these rest hours be taken only annually. One of our biggest American business men takes every Wednesday off, as well as Saturday afternoon and Sunday. Every Wednesday he spends on his farm—but how he toils Monday, Tuesday, Thursday and Friday! More than other persons, teachers and preachers are dependent for success upon attractive personality. It is impossible to possess this save by relaxation and recreation. Holy, then, are the hours spent in the gymnasium or on the golf links or in the country. I want Christians to be more attractive than authors or actresses! Our beautiful religion should teach us this.

JOHN R. EWERS.

*Lesson for May 8, "Rest and Recreation." Scripture, Lev. 23; 39-43; Deut. 5:12-15.

What Would Happen If

THE

Three Mountain Schools

well organized, would close their doors and a Thousand Young People would go back into ignorance and superstition. They would be lost.

MAY

OFFER-

Five Negro Schools

would turn away thousands of young Negroes hungry for knowledge and send them into ignorance, superstition and death.

ING

Five Oriental Schools

on the Pacific Coast would cease to radiate light and life to the heathen in our midst.

FOR

HOME

Four Christianizing Centers

MISSIONS

would stop their work of winning the vast army of foreigners in four of our great cities from the old world church to Christ and the Christian ideals of America.

SHOULD

One Hundred Forty-Nine Pulpits

FAIL?

in strategic towns would be silent because preacherless. There would be no gospel message because no gospel messenger.

THE MAY OFFERING WILL NOT FAIL, BECAUSE WE WILL NOT LET IT

Promo- **UNITED CHRISTIAN 1501**
tional **MISSIONARY SOCIETY** Locust St.
Dept. St. Louis

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptists and Evangelical Christians Opposed by Bolsheviks

The boasted liberty of the new Russia is not much appreciated by the religious leaders of that unhappy country. Pastor William Fetler has succeeded in bringing out of Russia letters from prominent leaders both of the Baptists and the Evangelical Christians. Mr. M. Yasnovsky asserts that unless the governmental attitude is changed the Baptists and Christians will try to emigrate from the country where they may enjoy the privilege of worshipping God according to the dictates of their own conscience. Under the regime of the Czar, the Evangelical Christians were comparatively free, but the Baptists, on account of their German origin, were subjected to periodic persecutions.

Pastor Fetler Holds Russian Meeting in Spurgeon's Church

Pastor William Fetler is touring England at this time, and is holding meetings in various Baptist churches. He recently spoke in Spurgeon's church in London. The zealous preacher had gathered a congregation of thirty Russian soldiers with their officer, and these went to Spurgeon's church nine o'clock at night. The caretaker was found, and they were admitted to the prayer room of the church. Here Pastor Fetler preached the gospel to the soldiers with his characteristic apostolic zeal. In the congregation was a Jewish woman who had followed along because she heard her native Russian language. She heard for the first time in her life a gospel sermon.

Ft. Worth Elects College Professor as Mayor

In the spring election Dr. Egbert R. Cockrell, a teacher in Texas Christian University, was elected mayor of Ft. Worth. Dr. Cockrell is a prominent Disciple of Texas, exercising a wide influence in his home town. His election means the dominance of the reform element in Ft. Worth. He replaces Mr. William Davis, who has held the office for a number of years. Ft. Worth is the city whose chamber of commerce publishes church statistics in order to boost the town.

Oak Park Goes Forward in Religious Education

Oak Park, a suburb of Chicago, has been carrying on an interesting work in religious education the past year. Since the middle of October, 1921, over 800 pupils of the sixth, seventh and eighth grades of the public school have been dismissed from school for two forty-five minute periods each week to attend classes in religious education in nearby buildings. The work is done in just one building in each school district, and the public school buildings are not utilized as in the Evanston system. The teaching is upon a salary basis, and the teachers must be of a rank equal to that of the public school system. In addition to the work for the grade school pupils, there is a similar work for the high school pupils.

There are 160 of these under instruction in a nearby church, and these take two forty-five minute periods each week. Rev. Frank McKibben directs the system of religious instruction, his time being divided between the work in Oak Park and that in Evanston.

Methodists Adopt Resolutions on Ireland

The Methodists of Milwaukee have spoken right out on the Irish question. At a recent meeting the editor of the Wisconsin Christian Advocate, Rev. A. J. Benjamin, delivered an address on the "Irish Republic," asserting that it represented Catholic propaganda to embroil the United States with Great Britain to the advantage of Roman Catholic world interests. A part of the text of the rather lengthy resolution is as follows: "Whereas, It is even more humiliating to find that the senior senator of Wisconsin in an address in this city last night positively identified himself with this propaganda that seeks to stir up strife between this country and Great Britain in spite of the plain facts recognized by all well informed and fair-minded people that Ireland today has greater freedom than either Scotland or Wales and that she has more representatives in parliament according to population than England herself, therefore be it resolved, That we the Ministerial Association of Milwaukee of the Methodist Episcopal church are unalterably opposed to this Roman Catholic propaganda under the guise of sympathy for Ireland."

Miss Maude Royden Speaks at St. Botolph's

In spite of the written request of the Bishop of London that she should not do so, Miss Maude Royden, the well known English preacher, spoke at St. Botolph's on Good Friday at the Three Hours' Service. The bishop stopped short of an absolute prohibition. Miss Royden said the bishop had shown her many kindnesses, but since his only objection to her conducting the Good Friday service was that she is a woman, it would be a betrayal of her sex not to preach. Meanwhile the conservatives who belong to the English Church Union are demanding that "the religious bolsheviks be brought to book." They are circulating a large petition to be signed by the church women insisting that no woman shall be allowed to preach in the Church of England. Miss Royden has preached the past year in the Kensington Town Hall, but she is now negotiating for the use of a free church building during the coming year.

Would Let Clergymen Go to Parliament

The clergy of England are under the present law forbidden to sit in the house of parliament. This is an ancient law which was designed to keep up the professional distinction between religious and secular workers. In America there is no particular comment if a minister

holds a public office, and many of them do in various parts of the country. It is proposed that the law of Great Britain shall be changed so the clergy shall not be barred from participation in the proceedings of the lower house. Bishops are members of the House of Lords.

Disciples Mission in Central India Reports Scarcity

Conditions in Central India are far from good. The annual convention of Disciples' missionaries faced the facts with regard to the work of the orphanages. An unusual number of children are seeking admission, and the buildings are full to overflowing. This condition results from the very unsatisfactory condition of industry in the country. The orphanage work has been continued for a whole generation, and there are many Christian families that have been formed by the marriage of Christian orphans. The missionary force has been greatly depleted by the furloughs. These had been postponed on account of war conditions. The missionaries are making insistent demands for reinforcements.

Presbyterians Raise More Money

The New Era Movement officials report that the Presbyterians have gathered for their benevolences \$800,000 more than was received last year. This includes \$415,000 gathered for the underwritings of the Interchurch World Movement. The total amount for the year ending March 31 was \$2,236,276. The books of the various societies are being held open until April 10, and it is thought that the reports for this year for Presbyterian benevolence will go considerably beyond the figures above given. These facts are held by the people friendly to the New Era national movement for church funds to justify the organization of the special machinery for the support of such causes.

Dr. R. J. Campbell Will Visit California

The Episcopal bishop of California has invited Dr. R. J. Campbell of "New Theology" fame to visit his state and make a tour of the churches in May. Dr. Campbell will remain in America during the summer, returning to England in the autumn. As a preacher he has been much less talked about since he entered the Anglican church.

Quakers Ask Help in Securing Limitation of Armaments

The Philadelphia Yearly Meeting of the Religious Society of Friends in session from March 28 to April 1 has issued a solemn appeal to all Christians of the United States to do their utmost to bring about disarmament. They urge as an act of loyalty to Christ that Christians individually and through their churches bring all possible influence to bear upon the President of the United States and upon Congress to postpone consideration of naval and military appropriations pending the calling of an International

Conference for the Limitation of Armaments. It is asserted by these Quaker leaders that the United States has spent an amount equal to one thousand dollars for every family in the land on military expenses since the armistice was declared. It is held that the United States is making the same mistake now that Germany made before the war in refusing to cooperate with the plans for world disarmament.

Humane Education for Presbyterian Children

April 17 was observed as Humane Education Sunday by the children of the Presbyterian households in America. This was under the direction of the Presbyterian Board of Temperance and Moral Welfare. The last General Assembly directed the board to establish a department of Humane Education. Professor Scanlon of the board asserted with regard to this movement: "It is in harmony with the spirit of the gospel, and the example and teaching of Christ. Both the direct and reflex influence of humane teaching is elevating. Practical experience had demonstrated its beneficial influence on the character and conduct of children, and justice and mercy are the right of all sentient beings."

Union Church Has Fifty Years of History

The idea of some bishops and secretaries that union churches uniformly end in disaster is not borne out by the facts. Bethany Union Church of Chicago, located at 103rd and Wood Streets, celebrated the fiftieth anniversary of its founding on April 17. On that occasion the happy memories of the past were revived by addresses given by former members, and by the members of the present time. There is another union church at Lindenwood, Illinois, which has about the same period of existence. The chief difficulty in the administration of union churches has been the lack of fellowship with other churches, and the frequent lack of cooperation in the great national enterprises of religion.

Versatility Marks Minister's Course

Rev. Roy Rutherford, pastor of First Christian Church in Amarillo, Tex., has attracted considerable attention by the versatility of his gifts. While in college he was a baseball pitcher and he is now serving in this capacity for the church league of his town. He often serves as a soloist in his own church and in other meetings. He not only knows how to put the curve into the ball, but he is in demand to address mothers' meetings. If ministerial success requires all this, it is no wonder that candidates for the ministry are scarce.

Cardinal Gibbons Was Preacher of Thrift

Among the memories of the late Cardinal Gibbons a common observation is that he was a preacher of thrift. He taught some homely virtues as the basis of national prosperity, these being work, patience and thrift. About thrift he once said: "In the third place I would name

economy—thrift—as one of the most vital assets in success. That sounds trite, I know. It is very trite, very old. Yet no matter how often it is repeated, the number of men who take it really to heart is all too few. I recall the campaign that we conducted against the Louisiana lottery. We were able finally to sweep that great spreading evil forever from America. But the spirit that had made the lottery possible we did not destroy, and it is working its destruction in the hearts and affairs of men as much today as ever before. The economy of God is one of the striking features of the universe; have you ever stopped to think about it? Not a single dead leaf is wasted; it goes to enrich the soil for future growth. Not a drop of water that is not used again and again—flowing down the river to the sea, only to be caught up by the sun, and showered down upon the grass and trees again."

Navajo Children Without Schools

The Navajoes are numerically the largest surviving Indian tribe and they occupy a territory as large as the state of Pennsylvania, with a population of 31,500. Eight religious denominations are at work among them, but in spite of this fact there are over seven thousand Navajo children who are without proper school facilities. The home missionaries that labor among these people are calling for an enlargement of the man power and the equipment with which the Christianization of the great Indian tribe is to go forward.

Disciples Make Move Against Corrupt Movies

Rev. Paul B. Rains, of the department of religious education of the United Christian Missionary Society, has drawn up a suggested resolution with regard to the moving picture situation which will be brought to the attention of all dis-

trict, provincial and national conventions this year. The resolution pledges the church people not to patronize movies that exploit crime or immoral relationships, which undermine the home. The point of view is partly constructive as set forth in these words: "We wish to assure those interested in the moving picture industry that we will heartily support, endorse and encourage the patronage of a higher type of film. We urge the production of more plays of human interest, but which do not over-emphasize sex, and which do not glorify villainy. We want to go on record as determined to exercise our influence to make the photoplay realize to the utmost in constructive amusement, entertainment, pastime and education."

Religious Education Association Officers

The Religious Education Association looks to Chicago again this year for a good deal of its leadership. Professor Theodore Gerald Soares is the new president, having been elected at the national convention at Rochester March 12. Other members of the University of Chicago faculty who are on the executive committee are Professor Ernest D. Burton, Dean Shailer Mathews, and Professor Herbert L. Willett.

Evangelize the Students of America

The student work of the Young Men's Christian Association grows in importance with the years. In connection with this work one associates the names of some of the most eminent leaders of the Association, such as Sherwood Eddy and "Dad" Elliott. The meetings held in the colleges this year have been particularly fruitful. In many colleges the net has been drawn, and in a dignified and rational way the claims of Christ have been presented. Following this the stu-

Interchurch Winds Up Its Affairs

THE final meeting of the general committee of the Interchurch World Movement was held in New York recently. Since there are still a large number of outstanding pledges due the movement, it was agreed that an office would have to be continued for a considerable time yet. However, the obligations of the movement are believed now to be provided for if the churches come up on their underwritings, and it was thought unnecessary to incur further expense in holding sessions of the general committee.

Three men now have carte blanche to wind up the affairs of the movement. They are Mr. James M. Speer, Dr. Raymond B. Fosdick and Mr. Trevor Arnett. They have been empowered by the general committee to act in any emergency that may arise and the office routine of winding up the affairs of the movement will be carried out by them.

The general committee considered the matter of cooperation at this meeting, and it was recognized that the field of interdenominational cooperation was al-

ready much overworked and there needed to be a federation of federations. It was recommended that there be a Committee on Consultation which should be made up of three representatives of each of the following agencies: The Foreign Missions Conference; the Home Missions Council; the Council of Women for Home Missions; the Federation of Women's Boards of Foreign Missions; the Sunday School Council of Evangelical Denominations; the Council of Church Boards of Education; the Federal Council of the Churches of Christ in America; the Reorganization Committee of the Interchurch World Movement.

The survey materials of the Interchurch World Movement will be turned over to the various interdenominational organizations that would be the most concerned. This means that the foreign mission people would receive the foreign surveys and the home mission people the surveys made in America. Thus Protestantism's biggest bubble has burst, but in the bursting has left behind many a useful lesson which is worth the money.

dent converts were related to the local churches, and to each one was assigned a Christian friend. Discussion groups have been formed for further study of the application of Christianity to life. The courses generally used have been "How Jesus Met Life Problems," "What Is the Christian View of Work and Wealth," "World Facts and America's Responsibility," and "America's Stake in the Far East."

Needy Mexican Immigrants Are Being Evangelized

Mexican immigrants living in this country have been willing to accept low living standards because they were accustomed to these standards in Mexico. They often live in wooden shacks with dirt floor in dire poverty. Being unacquainted in Mexico with the advantages of education, they do not readily accept the opportunities of the free schools in this country. Already eight religious denominations are at work among these people: Methodist Episcopal, Methodist Episcopal South, Congregational, United Brethren, Presbyterian U. S. A., Presbyterian U. S., Southern Baptists and Disciples. The work of these denominations is mostly in California, Arizona, New Mexico, Texas and Colorado. There is a Protestant church membership in these states of ten thousand which indicates that the Mexicans do not have minds closed to the evangelical message.

Baptist Convention Will Face Interesting Issues

The annual convention of the Northern Baptists will be held in Des Moines this year June 22-28. One of the items of greatest importance will be the report of the committee on schools and colleges. This committee was sent out on an expedition to ascertain if there was heresy in the Baptist institutions. The report of the committee will be the signal for a renewed contest between the reactionaries and the progressives in the denomination. The Baptists have had a great year in money raising and administration, and are one of the vigorous denominations in the evangelical family. The task of their leaders is to prevent the denomination going out after the false gods of premillennialism, and to head it in the direction of reasonable interpretations of religion and practical programs of service. For this task of leadership there is a large group of brilliant and competent men.

Episcopal Church Workers Hold Conference

The church workers of the Protestant Episcopal church will hold a conference at Racine, Wis., July 12-22, which will be attended by workers from the entire middle west. Arrangements are made for a certain amount of recreation every day, but the purpose is serious, and the recreational features are subordinated to the demands of a heavy work day. The noon-hour lecture each day will be given by Bishop Johnson of Colorado on "The Development of the Church of England." Rev. Dr. Hall of the General Theological Seminary will lecture on theology, showing the relation of the faith to the chief

current problems of life. Bishop Reese has been asked to speak on "The Missionary Challenge of the Fifth Province." Other topics will be "The Devotional Use of the Old Testament," Rev. F. D. Tyner, Minneapolis, and "Building Up the Devotional Life of a Parish," Rev. C. H.

Young. Courses are offered in "The Treasures of the Prayer Book" by Rev. C. E. McCoy, Kenosha; "Moral Problems," by Bishop Webb; "Teacher Training Methods," "Church Service League," "Social Service in the Parish," "Church School Problems," "The Successful Small

Churches Face Unemployment

THE Social Service Commission of the Chicago Church Federation has been making an investigation of the unemployment problem in Chicago. The facts discovered are challenging. Since they are in all probability typical of the condition in every large city in the nation, they demand the careful study of church leaders. There are a hundred thousand idle men in the city. Some of these are idle every winter, being the city's force of seasonal workers who travel about the country to work at different jobs such as ice packing, berry picking, harvesting and other seasonal employment.

Dr. A. H. R. Atwood recently visited eleven places of refuge for these men on the west side. He found 1684 men sleeping in these eleven places. Some had good quarters at the Dawes Memorial Hotel; others were on the floor at Hogan's Flop at ten cents a head. There are scores of places in the city where they are now feeding men free. The favorite device is the soup bowl. At one place they are able to make a hundred bowls of soup for one dollar and this soup has a great deal of nourishment in it.

In the army of the unemployed one finds the widest variety of the human kind. They are not all of the uneducated, nor are they all men who have had no homes in their youth. One finds in the soup line a considerable number of former soldiers. These incline to be cynical concerning the outcome of the war. Sometimes one will run across a man of a university training who has been a misfit. Some of these come back, as anyone knows who takes the trouble to read the biography of such an individual as the poet Masefield.

The reason there has been so little disturbance this year with an unprecedented number of people unemployed has been the scarcity of whiskey. Even those who have been opposed to the eighteenth amendment recognize that it has been a blessing this year.

The social service commission have their ideas with regard to the remedy for the situation which they have found in Chicago. They insist that the industries make every possible effort to employ the full quota of men for either full time or part time. It is also insisted that the money now being held for various public works, including road building, be released at once so that large numbers of unemployed men may go to work at these tasks. The building situation receives special attention in the report of the committee. There is now a deadlock between the labor unions and the bosses in Chicago over the question of wages. There is no evident intention on the part of the unions to abate in any measure their demands. They argue that the in-

crease of rents has made living costs higher than ever. At the same time, the idleness in the building trades only increases the scarcity of houses. The social service commission urges that every right means be taken to end the building deadlock. The mayor is also memorialized to appoint a commission on unemployment. This commission has been authorized by the City Council, but has never been appointed. It is felt that there is much that might be done to alleviate the lot of the idle workers if the situation were given intelligent direction.

There seems also need for a special fund to provide food and shelter while machinery is being put into operation for the employment of the workers. The city is urged to open and equip more municipal lodging houses. It is also believed that the church must adopt measures of relief. Already large numbers of churches are facing concrete parish problems. The churches least prepared to meet these burdens are the very ones which must bear the heaviest load. Unless the wheels of industry begin turning at a very early date it will be necessary to organize a great common fund in the more fortunate neighborhoods to carry the burdens of the poor in those sections where there is the direst need. To what extent the Chicago situation is typical of the whole country is not known except in a general way. The exodus of workers from cities where there have been large automobile and tire factories is well known. The workers tend to increase the problems of other communities to which they go. The world needs economic goods and the workers need employment, but no one seems able to solve the problem of co-ordinating these two great human needs.

The April Number of THE CHRISTIAN UNION QUARTERLY, 504 N. Fulton Avenue, Baltimore, Md., marks the close of its 10th Volume.

Interdenominational and International.

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"Practical Steps Towards Christian Reunion," by Rev. Arthur C. Headlam, D.D., Oxford, England.

"The Outlook for Christian Unity," by Rev. Joseph A. Vance, D.D., Detroit, Mich.

"Towards Christian Unity," by Rev. Alexander Ramsay, D.D., London, Eng.

"The Dogmatic Versus the Experimental Approach to Union," by Professor Alva W. Taylor, M.A., Columbia, Mo.

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Sunday School," "Weekday Religious Instruction," "Dramatic Work and Pagantry" and "Americanization." Normal courses are offered in the Christian Nurture Series. Mission study classes and young people's meetings are arranged on vocation.

Plan Outdoor Evangelism for Chicago

Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism of the Federal Council of Churches, held a conference on open air evangelism in Chicago on April 18. The conference was held in the Y. M. C. A. Auditorium, 19 S. LaSalle St. Dr. Goodell has had a successful experience in preaching from the steps of the city hall in New York to thousands of people. Among the Chicago speakers who addressed the conference was Dr. Norman B. Barr, whose topic was "Evangelization and Americanization."

New Officers in the Federal Council

The Administrative Committee of the Federal Council of Churches met in New York on April 8. A number of important positions were to be filled. Rev. John M. Moore, D.D., pastor of Marcy Avenue Baptist Church, of Brooklyn, was chosen chairman of the Administrative Committee. He is pastor of one of the most influential Baptist churches of the country. He has served as secretary of the department of Missionary Education of the Northern Baptists and was the originator of the five year program of that denomination. At the same meeting Rev. Rufus W. Miller, D.D., secretary of the Board of Publication and Sunday School Work of the Reformed Church in the United States, was made vice chairman and Professor John R. Hawkins, colored layman, was made second vice chairman to succeed Bishop George M. Mathews, of the United Brethren in Christ.

Great Tribute to Dr. Gunsaulus

The ministers of Chicago had luncheon together at the Y. M. C. A. Auditorium on April 4. The occasion of their meeting was to pay tribute to the memory of the late Dr. Gunsaulus, well recognized as Chicago's greatest minister in a generation. The accommodations were taxed to their utmost by the ministers. Many unable to lunch stood about the room. Dr. Newell Dwight Hillis of New York delivered a tribute to the memory of his departed friend which seemed to the assembled group the greatest effort in the life of the distinguished preacher of New York. Dr. Hillis traced the genius of Dr. Gunsaulus as it expressed itself in education, preaching, lecturing, writing and other forms of self-expression.

Cleveland Pastor Resigns

Rev. E. B. Barnes is pastor of one of the outstanding Disciples churches in Cleveland, Franklin Circle Church. Previously he was one of the most prominent of the Kentucky ministers. He is known for his journalistic gifts, many interesting articles having come from his pen in

recent years. It is reported that he has resigned his work in Cleveland to accept a position in connection with the Near East Relief administration.

Christian Endeavor Alumni Have a Chance to Help

The Christian Endeavor Society has lived long enough to have large numbers of people, former members, who are now too old to work in young people's organizations. These are called alumni and are asked to have a very definite interest in the work of the young people in the different churches. They are also being asked to become sustaining members for the general work of the society in the state and national organizations. The support of these overhead organizations has been precarious in the past, depending upon the contributions of local Christian Endeavor societies.

Woman Question Disturbs the Presbyterians

Since the Garden of Eden, the woman question has been a vital one, each society undertaking to settle the status of women in the social group. With the coming of woman suffrage throughout the world, the status of women in religious organizations is coming to be the subject of live debate. The churches with congregational polity pass the question down to the local congregation, but those that are more closely organized must face the woman question as an issue in state and national meetings. The Presbyterians will be confronted with no more urgent or difficult question at Winona Lake, Ind., in May, than the right of Presbyterian women to occupy the eldership. The presbyters have been voting on the subject and it is significant that the small presbyteries have been voting in favor of the female eldership. New York presbytery, which is liberal in theology, has voted on the conservative side of the issue. For once there is a discussion which will make a brand new alignment of forces, for both conservatives and liberals are divided in their attitude toward the question of having women in the Presbyterian session.

Ritual Dance and Virgin Mary

The glorification of ritual and the revival of discarded religious customs

marks much of the activity of those in the Episcopal church who are pro-Roman in their sympathies. In St. Mark's-in-the-Bouwerie of New York there was recently a ritual dance based on the Adrea Della Robbia plaque of the "Annunciation." The rector, Rev. William Norman Guthrie, gave an address preceding the dance in which he made some remarks concerning Jesus Christ and Mary which are characteristic of a certain group in the Episcopal fellowship. He said: "For those who are scandalized at a Protestant church showing reverence to the Virgin Mary, may we state that for three hundred years Christendom paid its chief homage to her, and then, having cast out from our world of ideals and divine symbols the woman, the Protestant reformers left woman without an adequate spiritual expression and naturally compelled the feminization of Christ to meet the need. If we have suffered from an effeminate Christ it has been because we have not been allowed to express our ideal of womanhood in a normal way by the cult of the Mother of Jesus. It is humorous enough to see, that having rid ourselves of the Virgin Mother of Jesus and not being able to understand Isis or Demeter or the great Persephone, in spite of Pater, George Meredith, et al, we are succumbing to her oriental expression and shortly every one will have a little shrine to Kyanyin. It is, of course, so much more intelligent to import an emanation of the Buddha

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from China, the mother of mercy, than to turn this stream of idealization and tender admiration to the mother of our Lord Jesus Christ! The Episcopal church, thank goodness, has never been so Protestant as to have forgotten the honor due the mother of her Lord."

Detroit Baptists Face Negro Problem

In the good old days, Detroit had a Negro population of five thousand. A year ago this population had increased until it totaled a hundred thousand or more. The industrial depression has made the lot of these Negroes, recently come from the south, very hard. The churches in Detroit are compelled to face the question of relief for them. Meanwhile the Detroit Baptists have been organizing Negro churches until they now have a roster of 14,598 members. The value of the Negro Baptist buildings is now very close to a half million dollars. Among the plans for the future is a Negro Baptist center in the down town district employing the social devices. This will be housed in a building to cost between fifty and a hundred thousand dollars.

Catholics Organize Their Students

The Christian work among students carried on among students by the Y. M. C. A. in different countries in the world was once an exclusively Protestant activity. In recent years the Catholic church has organized the students in their universities to fight socialism, which finds a more fertile field among these than in any other class except workingmen. The Catholic student movement is particularly strong in Spain. The International Association of Catholic Students has headquarters in Fribourg, Switzerland. The association hopes to extend its influence throughout the world.

Theological Professors Send Word of Appreciation to Wilson

The instructors of Union Theological Seminary, evidently moved by the loneliness and illness of the man who for eight years carried the burdens of the world war on his shoulders, have sent ex-President Wilson an affectionate greeting in which they assert that they still look to him for moral leadership. Among the signatures were those of the president, Dr. McGiffert, Dr. Harry Emerson Fosdick, Dr. Henry Sloane Coffin, Dr. William Adams Brown, Dr. Gaylord S. White, Dr. D. J. Fleming and Dr. C. P. Fagnani.

Contributions to China Fund Reach Five Million

The contributions to the China Famine Fund have reached five million dollars. Over seven hundred thousand dollars was cabled to China during the past week. The Christian Herald has collected a half million on its own account. The Red Cross has contributed a million, and a large part of the remainder has been given by the churches. Meanwhile the need in China continues unabated, for it is three months to the harvest and even when the harvest comes, it is uncertain whether it will be sufficient for

the needs of the people. At the best millions of people will perish before any relief reaches them.

Ministerial Ethics a Topic of Discussion

Every profession gradually evolves an ethical code. If this has been greatly delayed for Protestant ministers, yet most of them recognize certain obligations as arising primarily out of their professional relationships. The Presbyterian ministers of Brooklyn recently held a session at which ministerial ethics was the topic. They discussed the right of a minister to invite neighboring church members to unite with his church. The minister in his relationship to the denominational leaders was a topic of live debate. Has the minister any other duty than that of blind obedience to secretaries and national movement leaders? There was a strong disposition to hold that the parish minister has some rights in the adapta-

tion of methods to his local situation. The obligation of the Presbyterian minister to uphold the creed of his church occasioned a warm discussion. Shall the minister accept the creed blindly or follow the leadings of truth? On this topic speeches were made of the most diverse sort.

Quakers Have Cared for the Babies

One of the shocking features of war is the brutality and lust that is let loose at such a time. The Quakers have been carrying on a work for babies in France, and have received 1,000 abandoned babies and 1,200 mothers whose babies were born in their institution. Many of these mothers have been the victims of force, and are not able to give their children any love. Large sums of the American fund have been spent in this work, and now the French are beginning to finance the task. The Quaker leaders will be continued until native leadership is secured.

The Sword or The Cross

By KIRBY PAGE

COMMENTS ON "THE SWORD OR THE CROSS"

Charles E. Jefferson, Pastor Broadway Tabernacle, N. Y.:

I like the style of your presentation, and also the noble Christian spirit that breathes through what you have written. You know that I am not able to go quite so far as you do, but I am always happy to have men who feel as you do express their convictions, for it is possible that you are right, and that the rest of us will have to come up where you are.

Norman Thomas, Editor of "The World Tomorrow":

I have read your manuscript with deep interest and real personal thanks to you. You have done a valuable piece of work. My immediate reaction is one of unqualified approval. Within your own carefully defined limits you have dealt with the problem admirably.

Peter Ainslie, Minister Christian Temple, Baltimore:

I have taken the time to go over your manuscript and find it very informing and ringing true. A book so well prepared as yours may not have the deserved circulation, but it is certainly worth putting on the market.

Miss Maude Royden, recently of the City Temple, London:

I have read your manuscript with the deepest interest and with the most complete agreement. I admire especially your insistence on the spirit as distinct from the letter, and your dismissal of the idea of non-resistance. Nearly all criticism of our position is aimed at these two points—which we do not hold!

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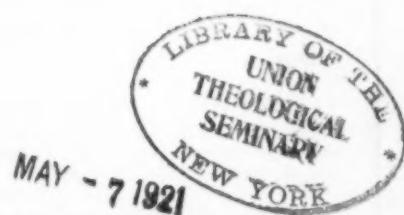
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